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9
What is TRUTH.

OR,



The Patern

IN THE

MOUNT.

WHEREIN

Many places of Scripture are (in pursuit
of Truth, and the Churches Peace) explained.

AND

Therein, most false Opinions and Heresies (both Modern
and Ancient) are clearly detected and refelled.

By Tho. Harby.

*This is Zion, whom no man seeketh after, Jer. 30. 17.
They shall no more hurt, nor destroy, in all mine holy Moun-
tain, saith the Lord, Isa. 65. 25.*

*O magna vis veritatis, quæ contra hominum ingenia, calli-
ditatem, solertiam, contraque fittas omnium insidias facile
se per se defendit. Cic. in Orat. pro Marc. Cælio.*

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Reader,

THY satisfaction, whosoever, in the solution of *Pilat's* Question, and the Title of this Treatise, is my Design therein: Therein also I have (with some care and diligence) endeavoured to add all due brevity to perspicuity, and to decline the too common Compilation, in taking much Matter and many Errors out of other Authors, to bring a Book into a large Volume, to little or evil purpose, and pretend it to be my own.

The Quotations I confess (which the *Reader* may well dispense with, if quoted to truer tendencies) may differ in their ends for which many quote them: Nor are the foot-steps of fore-going Writers, my Rules to follow; but (not wedded, with some, to vulgar Errors; nor affecting selfish singularity) my Design is to exert the sober Truth.

The *Reader* may perhaps find some parcels of this Treatise in Books lately, or not long extant; yet they differ much in their Ends, something from the manner that I wrote them. Wherefore, of the Writers of them, I may have cause, in part, to say as some did:

*Quem recitas, meus est, O Fidentine, libellus,
Sed, male dum recitas, incipit esse tuus.*

For, so careless were some Trustees of my *Protographs*, others so intent to make the Notions in them, their own, and themselves the reputed first Assertors of them; that I could not shun those occasions: I only therefore request the *Reader*, not to impute to me, That I take any Notions (by them abused, but at first my own) out of the Works of those pilfering Writers.

This Treatise (because the way of dilucidation therein, and the matter of it, is somewhat unusual) may seem (at least in *primo limine*) a little hard to some, but is made more easie by reading on in order, and so it clears it self: But some perhaps (not trusting to the Title) would see substantial Testimonials (from persons of worth and estimation) of the accounts they give of it; and I were much unworthy and unfaithful, should I hide the Candles of such Burning-lights, under Bushels. Take therefore, out of many,

First, The Testimony of the Right Reverend Doctor *Saunderson*, late Bishop of *Lincoln*; to whom I read of it four hoursevery day, for four days, when it was but an *Embrion*, and not come to that Form and Perfection that now it is.

Secondly, The Testimony of sundry Ministers consentient in the same Record.

Lastly: The Testimony of the Learned *Beck* of *Ipswich*, who read it all. He was sometimes Captain in the *King's* Army, and faithful to his Trust, and might be a Leader to many, for Learning, Piety, and Integrity of life: Of him the Right Reverend Bishop *Hall* affirmed, That he was the best Scholar that ever he ordained, as Mr. *Stinit* of *Boston* in *suffolk* (who was ordained with him) witnesseth: The Testimonies follow. Reader farewel.

Thy Friend T. H.

The

The Testimony of the Right Reverend Doctor Saun-
derſon, late Biſhop of Lincoln.

VV Hereas ſundry perſons, as well Miniſters as others,
have under their hands (the hand-writing of one
of whom is to me well known) given approbation to a Treatiſe
written by Mr. Tho. Harby the Bearer, and entituled, The
Pattern in the Mount; of the Contents and purpoſe of which
Treatiſe, the Author (having read part of it to me) gave a fair
and rational account. I do hereby teſtifie, That (ſo far as I am
able to judge by the proportion of what I heard read) I do con-
ceive the ſaid Treatiſe may be profitably publiſhed, as conducing
to the fuller and clearer underſtanding of ſundry Propheſies of
holy Scripture, and that the Author deſerveth encouragement
and furtherance towards the publication of the ſame.

Rob. Saunderson, Rector of
Boothby Paynel Linc.

VV E have read over the First Part of Mr. Tho.
Harby's Treatiſe, which (for Brevity, Language,
Order, and chiefly for Matter of neceſſary uſe, and not uſually
found in Authors) may ſeem (in our opinions) to ſurpaſs moſt
Works of Modern Writers, at leaſt of this nature: Nor have
we found ſuch full ſatisfaction in any. And we conceive it
may be a moſt powerful means to evince and unite (a work
moſt needful and grateful in theſe times) diſſenting-Brethren,
ſects, and Heterodox Profeſſors: And thoſe many and mate-
rial Additions which he (to our knowledg) hath made there-
in, fully aſſure us, that he muſt be the Author of it.

John Green, Rector of } { Isaac Key of Mar-
Owſden in Suffolk. } { getting in Eſſex.

Theſe

These (not eye-witnesses of the said Additions, nor doubting in the least of the truth of them) witness all besides above written.

*John Smith, Rector of
St. Maries Colchester.*

*Dan. Sutton, Rector of
Chilton in Suffolk.*

T*raſſatum hunc (cui Titulus; Quid est veritas) egregià Domini Harby operà exaratum, vel doctiſſimorum lectione digniſſimum pronuncio.*

April 3. ---67.

*Cave Beck Rector St.
Helenæ Gippoviſenſis.*

These Suffrages (because perhaps none fuller can be given) may serve: Therefore I paſs by (for brevity) the Testimonies of ſundry Doctors in *Oxford*, and elſewhere; and of many other Divines.

What



What is Truth.

ALL men (both good and bad) busie themselves about *Truth* or *Error*, both which have their respective Seats or Subjects.

The more proper Seat of *Truth* Theological amongst men, is the Mystical Body of Christ (the Church of God) which is called, *The Pillar and Ground of Truth*, 1 Tim. 3. 15.

Wherefore, what *Truth*, and what *Error* is, and what their Subjects (the true Church, and true Church-Opposers) are, is the grand Duty of all (Ministers and Magistrates especially) to be resolved in: for, if they seek to support *Truth*, and suppress *Error*, and know not what the true Church, or her Antithesis is, nor what that *Truth* is that discovers both, they but beat the Air both in preaching and practise; or at least their best endeavours bring forth little: wherefore, that we may clearly discern betwixt *Truth* and *Falshood*, and thereby betwixt the true Church and all Societies that falsely take the title of it; we shall consider that great City (the Subject of *Errors*) which is spiritually called *Sodom* and *Egypt*, where also our Lord was crucified, *Rev. 11. 8*. For, that City (because the Witnesses of Christ were killed in it, and Christ was crucified in the Type of it) must needs be that City of grand impug-

impugnation against the Gospel-Church, by Prophets predicted. This City had (conform to its own Triplicity) three Heads; The Dragon, the Beast, and the False Prophet, *Chap.* 16. 13.

We shall shew, First, What this threefold City is.

Secondly, What those three Heads of it are.

Thirdly, Which of those three Heads was the chief Builder of this threefold City; or when, and by whom it was built. And

Fourthly, What the Holy City, or true Church (contrary to that threefold City) is; and give an account of her:

First, As Primitive in Heaven, and clothed with the Sun, till about 407. And

Secondly, As fled into the Wilderness, and trodden under foot by the free Denizens of this threefold City.

Fifthly, We shall shew what the *Epocha's* of those three Heads, and of this threefold City (all synchronizing with eight others) are.

Sixthly, VVe shall give the shortest Epitome (if possible) that may be, of the Mystery of Iniquity, by shewing the Series of some transactions of those twelve *Epocha's*, for 1260 years.

Seventhly, VVe shall give some short Rules of Direction to judg rightly of Prophetical times.

Lastly, VVe shall shew the great (and that manifold) Utility, and necessity of the right knowledg of Prophe-tick and Symbolical Scriptures; and, therein, of these twelve Intervals or *Epocha's*: Of these, at first succinctly for the *Readers* more ready apprehending of what he reads: And no more at present; but after more at large. And first:

CHAP. II.

What this threefold City is, or, What those three parts of it are.

ITs first part (*Spiritual Sodom*) are sensual loose Professors (common Swearers, Whoremongers, Drunkards, &c.) Such in all Sects, as practise the manifest works of the flesh, *Gal. 5. 19.* that disclose their sins like *Sodom*: to wit, Such in the Antitype as the *Sodomites* were in Type, but Professors. *Spiritual Egypt* is worldly, churlish, uncharitable (but more formal) Professors, whose practise is perfidious fraud for filthy Lucre; to wit, Such in the Antitype as the *Egyptians* were in Type, but Professors: For, *Egypt* laid her grasping Talons of sordid Tenacity both upon Man and Beast (even upon that which was the Lords Inheritance) from which prey, all the Plagues of *Egypt* could not with-draw her.

Thirdly, The Antitype where (or in whose Type) our Lord was Crucified, are proud, persecuting, blind, rash-judging Professors; such in the Antitype as the *Pharisees* were in Type, by whom especially our Lord was Crucified.

Sensuality is the sin of *Spiritual Sodom*: Of *Spiritual Egypt*, greedy Avarice; Truth-opposing Pride, Envie, Ignorance, and Seditious Discords are the sins of Antitype, and Apostate *Salem*, in whose Type our Lord was Crucified.

CHAP. III.

What this threefold City's three Heads (the Dragon, the Beast, and the false Prophet) are.

THe Dragon is the first Head in Scripture Order. There were two Dragons: The first was the Representative of Pagan *Romes* * Decapolity. The second, the principal Inductor, and Raifer up of Papal *Rome*. The first Innate in the Roman Empire; The second a forrein Invader of it: The first was Imperial under his sixth Head, when *John* wrote the *Apocalyps*: The second was, at first, the Military Leaders of the Armies of those Northern Nations (*Huns, Goths, Franks, Vandals, &c.*) that (invading the Nations of the Empire) vanquished most, made all tributary, translated the Empire, plundered, burnt, and almost depopulated *Rome* the Metropolis of it, about the year 412; and made their own Leaders Kings over those conquered Nations.

The first was, for the most part, Pagan, till about the year 292, when he began to be bound for 1000 years, from the beginning of the Reign of *Constantius* the first: From that time he was interrupted in his Reign, till he was cast out of the greatest part of his Power about the year 324, at, or not long before, the Council of *Nice*, Rev. 12.7. He (from that time) continued partly Pagan, partly Arrian, or otherwise Heretical, till about four hundred, and ten, or twelve: And he (his rage increasing all that time against the Primitive Church) improved that power he had in persecuting of her. But (not, or not long prevailing, and his power failing) * he (about the year 400) invoked the Aid of the second Dragon (the Military

* Doctor
Hammond
in *Apocal.*
27.

tary Leaders of those forreign Nations of the North) *Hammond*, and *Salvian* (quoted by *Hammond*) calls those Nations *Barbarians* ; But I only assert, and shall shew, that the Heads of those *Barbarians* were the original of the second Dragon at his first rising.

That second Dragon (invited, revoked by the first) came, but did not strengthen the Hands of the first, but (in four hundred, and ten, or twelve) swallowed him up : that is, He, then, took away him that had letted the Rising up of Papal *Rome*, and destroy'd him till the thousand years expired, but indeed, for ever. For, As *Eliab* was said to come, when *John* came, for his like zeal ; so this first Dragon was no otherwise (after his 1000 years binding) loosed, than in his like Persecutors, as the Reader may easily observe in the sequel. Texts that hold forth this first Dragon, are *Rev.* 12. 3, 4, 7, to the 13. *Chap.* 17. 3, 7, to the 14th. *Chap.* 20. 2, 3, 7, 8, 9, 10.

The second Dragon (that destroy'd that first, false, and bound before, for ever, as aforesaid) drave also the Primitive Church into the Wilderness (into the secret Subterfuges of obscure latency) for 1260 years, *Chap.* 12. 14. and gave his Power (which he took from her, from the translated Empire, and from the falling first Dragon) to the (by him first wounded) Beast * Decadiademick, Secular, and Papal : But he (by giving his Power, the Supremacy therein, as aforesaid, to that Sea-born Beast) had weakened his own Kingdom, which the *Mahumetans* (by their power) resupported ; And loose Christians are the more Spiritual part, and support of it.

* Beast
with Ten
Crowns.

Here some hasty *Readers* (having no power to stay for full satisfaction in its due place) may say : *But when, and how did this second Dragon give his Seat, Power, and great Authority to the Sea-born Beast, Secular, and Papal ?*

To these, I confess, I am the more ready to return some satisfaction (perhaps sufficient) at present ; because never any

Writers (that I find) have observed that there were two Dragons, and, therefore, could never take notice which of those two gave power to the Beast ; Nor did ever any (that I find) observe what that Beast was, or when, or how he rose up : But, that there were two Dragons, which of the two gave power to the Beast, and what that Beast was, and when, and how he rose up, will both evidently and briefly appear (though by a somewhat unwilling digress) by this disquisition : An open door also to unfold the more difficult (but most needful to be unfolded) Texts in the Prophets, and Apocalyps will be, thereby, made. And first ;

* Oros.
lib. 7. ch.
39.
Hammond
chap. 17.

Carion
290.
Baron.
anno 411.

Marcel.
Prosp.
Helvic.

Id.

I Answer : *Alaricus* * (having driven *Honorius* into *Ravenna*) took, plundered, and burnt *Rome*, about the year four hundred and ten, or, as some write, four hundred and twelve, and died about the same year at *Cosentia* : Him his Kinsman, *Athaulphus*, succeeded, Head over his Army, and Supreme in *Italy* : He (returning to *Rome* with full Resolution to demolish even the Ruines of it) was averted from his purpose by *Placidia*, Sister to *Honorius*, whom he had married : He, in her Right (*Honorius* being Childless) might expect to Succeed (as partly by Conquest in *Italy*) over all the Empire : She (by earnest entreaties) perswaded him to spare the sad remains of that City, and to depart out of *Italy*, spoiled already. This was not (no doubt) her single Design, but her Design driven on, and owned by the Senate, and by a better Council at *Ravenna* : He, hereupon (having received further supplies of Monies for himself, her, and his Army) marched with her into *Spain* to subject it to himself. Hereupon his Souldiers slew him, because he had left *Italy*, and therein quitted a certain Fruition for a doubtful event, which (without much difficulty, and no less danger) they could not expect prosperous. Thus he left, near Conquered *Italy*, and tain *Rome* (drunk with the blood of Martyrs, and drunk, at that

that time, with her own blood) to the then new-born Beast; Secular and Papal, whose first Head was then wounded with the stroke of a Sword, as it were unto death, *Revel. 13. 3, 12, 14.* to wit, By the Sword of this second Dragon prevailing, at the same time, under *Pharamond* in *France*, and under *Alaricus* in *Italy*. He prevailed not only against the Primitive Church, Imperial *Rome*, and the then falling, and dying first Dragon (all which letted, and should let [till then thus taken out of the way] the rising up of Papal *Rome*, and of the Sea-born Beast, her secular Head) but he prevailed also (and might easily prevail) against that Secular Beast, and wounded as it were unto death (in the day of his birth, and when but beginning to rise out of the Sea) his first, and best Head: For, *Rome* Ruled over the Kings of the Earth; And the Senate, with an Emperour, Ruled both her, and them: But the besieged Senate Ruled *Rome* (with great grief, and no great Power) without Bishop, or Emperour; And in that feeble, and afflicted Senate did this Sea-born Beast (all wounded as it were unto death, in the day of his birth, by the Sword of this second Dragon) rise up: For, the City (saith the learned *Hammond*) was divided into three parts (so her Antitype was to be near the day of her Dissolution, *Chap. 16. 19.*) One part was Pagan, another Heretical, and the third part Orthodox, but grossly Apostate in manners. Concerning the Heretical part, I observe little; But the Pagan, or Heathen part, was (for Number, and Power) most prevalent all the time the City was besieged, until it was taken. For *Attalus* (a profest Heathen) was so high in Power, and Favour with the People, that he would be *Cesar*, *aut nullus*, and not be joynt Emperour with *Honorius*. So was *Symachus* (Lieutenant of *Rome*) a Pagan; And such was the Senate for the most part, which appears in that they sent the said *Symachus* Legat to *Honorius* at *Ravenna*, to Request that the Heathen Rites might

*Ham. in
Apocal. 16.
19.*

*Id. in A-
pocal. 17:
Sozom. ch.
9.
Carion.*

might be Restored : Thus it appears plainly, that the Heathen part was the greatest in that afflicted Senate of besieged *Rome*. But that major part, was no part of this Beasts wounded Head, which was after healed ; but the last part of the first Dragons last, and dying Head, which was never healed, but then went into lasting perdition, *Apocal.* 17. 11. For, after two years siege, and (as I rather compute the time) in 412, were those Pagan Senators, and Imperial *Rome* numbered, and finished. Then came her, and their Plagues in one day ; Death, Mourning, Famine, Fire, *Chap.* 18. 8. which those *Barbarians* (with barbarous hands) had chiefly inflicted upon those Heathen Senators, and Citizens (that had invited, revocated and confided most in them) and that to their utter, and final excision. But the flying Senators, and others (that fled to the Sanctuaries of the more Orthodox, but Apostate in manners) found, thereby, a bare, and hard exemption from imminent death. And these (thus scarce escaped) Senators, and, perhaps some others in somewhat like condition, were the visible original of the first Head of this Sea-born Beast, weak and wounded, to be a witness to the truth performed, as was thrice foretold in three sacred Texts of *Scripture* in the same Chapter, *Apocal.* 13. 3. 12. 14. Here the Scissers of eternal death, and final excision parted the last dying Head of Pagan, and Imperial *Rome* from the first (at first sick, and deadly wounded) Head of Papal *Rome*. And I saw one of his Heads wounded, &c. and his deadly wound was healed, vers. 3. wounded by the Sword of this second Dragon : Healed (began to be healed) when *Atholphus* (remitting *Rome*, and most of *Italy*, into the feeble hands of that wounded Senate) made them Temporal Lords over *Rome, Italy*, and other Nations, over which that City (for some time after) claimed some Jurisdiction.

Then

Then also their Bishop began to be (partly by the said Donation, partly by the Senates Assent, partly by his own Usurpation) prefer'd to the largest Superintendency.

Thus this Papal Superintendent Spiritual began to be suted with a fit Power Secular. For, these (near slain, but surviving) Senators were (*Primitia Papales*) Papal *Romes* first Fruits, and (though at first most feeble) her first Powers Secular: Because they (and they first) allow'd sufficiently their own Bishops Supremacy over all Bishops and Churches, if not over all Kings and Councils. For, so soon as *Athaulphus* had remitted *Rome* and *Italy* to that wounded Beast, his Bishop (sain *Romes* Bishop, *Innocent* the First) returned (but no Emperour with him) to *Rome*, and Ruled, as by principal Authority (both Spiritual and Temporal) that reviving Beast, and likewise *Rome*, and *Italy*, which that second Dragon (in *Athaulphus*, as one chief Head of him) had given to that almost dying Senate. And the Dragon gave (began early to give) his Seat, Power, and great Authority to the Beast: He continued in giving his power, in several Conquered Nations, for about 200 years space; but I may not digress from the matter in hand to insist upon so long a subject. To shew when, and how he began to give his Power (the Supremacy therein) to that Beast is sufficient at present.

Innocent (immediately after his Return) claimed (and laboured much more hard, than any had done before him, to obtain) Universal Supremacy over all Bishops, Churches, and Councils, as plainly appears by his own practice witnessed, and by his own Letters (and those very many) recorded by * *Augustine*, *Osiander*, and others: For, the Emperours absence was *Innocents* advantage to augment, and exercise a more uncontrouled Power: And *Honorius* (a good Prince, and Orthodox, but of no great Capacity to Govern) came no more to *Rome* to Reside there to the day of his death. For,

* *Osiand.*
Du Pless.
Hist. circa
An. 417.

the

* Phil.
Morn.
Hist. de
Papal. cir-
ca An. 570

the *Romans* (at least some of them) are said to hate *Honorius* because he left *Rome*, and went to *Ravenna*, therefore he remained there. * And his Successors (some having the Title of Emperours, but scarce the power of Kings) made *Ravenna* the place of their Residence: *Rome* was never more Imperial, but ever after Papal.

The Senate and Bishops of *Rome* (in the absence of *Honorius*, and as by his Authority) acted many things to further their own Designs, and in Defence of the Church. For, He, and his Brother *Archadius*, with their Councils (for they had both Orthodox, and Heterodox Councils co-operating to some good) were the two Wings of that Great Eagle (*Theodosius* the Great) which were given to the Gospel Church to flee into the Wilderness (into the secret subterfuges of obscure latency) for 1260 years, as from those two texts unfolded, will plainly appear, *Revel.* 12.6, 14.

* Osiand.
P. 473.

The Orthodox (uncorrupt in manners) were (in *Innocent's* time, when the Grand Apostacy began) very few. The Heterodox Papal (for I pass by all other Sects of those times) were very many: The false Doctrine of those Heterodox was not then manifold, but very much dangerous to Princes, to the Primitive Faith, to all true Professors. * They held that the Church was built upon *Peter*, and so upon the *Pope*, as *Peter's* Successor: The Orthodox held that the Church was built upon Christ, whom *Peter* confessed.

This Doctrine of the Heterodox was very dangerous to the true Church, because a Doctrine contrary to the Foundation of the true Faith, holding the Head Christ, *Col.* 2. 19.

Secondly, A Doctrine dangerous to Princes: For, if the Church was built upon *Peter*, and so upon the *Pope* as his Successor, Then all Kings, and Councils, must submit to him as the greatest; because the Church cannot be built upon the greatest of them.

Thirdly,

Thirdly, This Doctrine was almost universal in the body of Apostacy, and so violent in its course, that the Pillars, and chief Fathers of the Primitive Church seemed shaken therewith: For, *Crediderunt Hieronymus, & Augustinus Ecclesiam super Petrum fundatam; sed retractantes ambo dixerunt; Super Petram, Christum, quem Petrus agnovit:* Both *Jerom*, and *Augustine* were induced to believe, that the Church was built upon *Peter*; but both retracting, said, upon Christ the Rock, whom *Peter* confessed.

Id.

This was the Doctrine of the pride of the Son of Perdition, never delivered to the Church by Christ, and his Apostles; a Doctrine of blasphemy against God, of deceit to men, of rebellion against Princes; A Doctrine, perhaps inconsistent with any true Church, or sincere Professors, but generally held forth, and earnestly contended for (as the chief part of their Faith) by Papal *Rome*, in the very beginning of the grand Apostacy.

Secondly, The Manners of these men, and times, these Texts shew, *Rev. 18, 2, 5.* where they are fitly compared to a Cage of every unclean and hateful Bird, to an habitation of Devils, &c.

The Reader may also see the Learned *Hammond* quoting *Salvian*; Also *St. Jerom*, *Augustine*, and others set down in the sequel.

Innocent's Successors added many Nations (and *Italy* more absolutely) to the Papal Decarchy, of which in its due place.

Here the Reader may easily observe both a manifest, and a manifold concurrence of Prophetick Scriptures with the performances of them; As first, with the final excision of the first Dragon, the fall of Imperial *Rome*, the prosligation of the Primitive Church; And all these were powerful, and prevailing Impediments (till then thus taken out of the way)

that letted the rising up of Papal *Rome*, 2 *Thef.* 2. 6, 7.

Secondly, With the rising up of the second Dragon, by whom these impediments, aforesaid, were taken out of the way; the Church driven into the Wilderness; her Witnesses killed, *Chap.* 12. 14. *Chap.* 11. 7.

Thirdly, With the rising up (those Impediments thus removed) of the Decadiademick Beast, Secular, and Papal, *Chap.* 13. 1.

Fourthly, With the wounding of his first, and best Head, by the Sword of the second Dragon, *vers.* 3. 12, 14.

Fifthly, With the healing of that Head by the second Dragon's Donation of Authority to him, induced to it chiefly by the design and procurement of the false Prophet, as will after appear, *vers.* 2, 3, 12, 14.

Sixthly, With the Primitive Churches flight from the face of that second Dragon for 1260 years, *Chap.* 12. 6, 14.

Seventhly, With the two Wings of that great Eagle, which were given to the Gospel Church to flee into the Wilderness, *vers.* 14. For, all Ages (past and to come) cannot possibly afford a time so inevitably necessary and appositely consistent, wherein the two Eagles-wings could be given to the Gospel-Church, as only this very juncture of time aforesaid: These two young Princes (or Emperours) governed both by bad and good Governors, had (which signified the truth of this Series of things) this Word, or Motto, * *Summa cadunt subito*; intimating, That the taking away, or fall of him that letted (to wit, *Rome* Pagan, and Imperial) and the profligation of the Primitive Church fell out (as in Scripture predicted) in their time. A threefold cord is not easily broken; But this sevenfold concurrence of sacred Prophecies with the performances of them, (and those performances coinciding in the same time) may irresistibly prove the certain commencement of the grand Apostacy; Pagan *Rome's* final ruine; *Rome* Papals

* Math.
Brideaux.

Papals Era ; the exact time of the rise of the Sea-born Beast, her Secular Head ; the first period when the first Dragon finally expired, and second aspired ; As also how, and when that second Dragon gave (began to give) his seat and power to that Sea-born Beast : How he continued to give his power in *Italy*, and other Nations, for about 200 years, I leave it (as too long to relate here) to its proper place.

Prophecies, and their performances, (thus concurring) are called (saith *Weames*) Parallels, and give (saith he) the greatest light to the Scriptures : that is, to the readers of them.

*Doct^r Weames
de Latho-
quar.
Christ.
Synag.*

To the *Readers* of them ; Not because they are fulfilled, but known when, and how they were fulfilled : For, all these Prophecies came to pass above twelve hundred years since, yet have not given much greater light (so far as I find) to any by their being so long fulfilled, because they were never perhaps in all that time, known whether they were fulfilled, or not, or when, or how they were fulfilled. This may fully refute that common, fond, and wicked Conceit of Hypocrites, and, too much, of true Saints : Prophecies (say they) when they come to pass, need no other Explication : That's the clearest, fullest, unfolding of them : We shall therefore wait patiently upon God, till they be performed, and then we are sure to find their true and certain meaning. Events best shew what those texts intend. This is the common Plea (not only of some true Saints, perhaps, but) chiefly of Hypocrites, as it was of their Type (the *Pharisees*) by whom our Lord was Crucified ? They expected (still expect) the *Messiah* in future to come, who came before ; therefore Crucified him come, whom they earnestly desired should come according to the Scriptures ; which (with due sedulity) to search, they profanely neglected : They had, no doubt (as Modern Hypocrites have) their prejudices against Prophetick Scriptures, and in them, against the things that belonged to their peace ;

might say (in the proud folly of furious *Jehu*) What peace do such Scriptures produce? So their Antiype (formal Professors) have like prejudices of pride and ignorance against the same Scriptures, and in them, against those things that principally belong to the peace and prosperity of all Princes and People: These can (with like folly) readily say; What peace, what prosperity comes by this kind of knowledge? We busie our selves about better things, mind more necessary concerns. Thus Hypocrites harden their own hearts against the knowledge of those things, that chiefly belong unto their peace, and (under a blind pretence of minding the most serious things) embrace (as the *Pharisees* did) base inanimadvertency, and brutish ignorance: Our Saviour (weeping for them) said of their Type; *Hadst thou known, at least in this thy day, the things that belong unto thy peace:* But they, expecting those things (come before) to come in future, never found that day, nor those things: Profane disregard to Prophetick Scriptures, puts out quite all the eyes of Providence: So formal Professors follow (or rather far out-go) their footsteps; see not (in no wise will see) those things that belong unto their peace: For, formal Professors feed their own folly with deceits, affect to walk in the admired sparks of their own Fires (empty impertinencies) and (forsaking the means of their own safeties) tread under-foot the things, and those Scriptures that principally appertain to the peace of all People. For this profaness (and it was most just with God) even the Gospel-Church (as her followers trod under foot this knowledge, those things) was given to the *Gentiles* to be troden under foot for 1260 years, *Apocal. 11. 2, 3.*

But, *Fabula narratur surdis*; Sacred Prophecies (with the Promises, and Threatnings therein) and the performances of them, are, to formal Hypocrites, as Stories told to deaf, or dead men: Common Herds have as good care to know how,

or

or when Promises were performed, and Prophecies fulfilled : Therefore, their Fore-fathers (men of like baste, and brutish inanimadvertency) perished, with common Herds, in the Flood : But they that hate this dangerous, and degenerate wickedness of slothful Hypocrites, may (from this contrary Fountain) find an open Gate to good manners (the surest grounds of firm peace) at present a sevenfold compliance of performances with those texts that foretold the fulfilling of them : And likewise how, and when this second Dragon began to give his Seat, and Power to the Sea-born Beast.

Nor are these seven Parallels (or Prophecies performed) a sevenfold, but indeed, a seventimes sevenfold, coaltern record to each other, irrefellibly confirming the truth of each others performance.

This second Dragon drove the Primitive Church into the Wilderness, translated the Empire, cut off the feeble and dying remnant of the first Dragon, raised Papal Rome by taking away all that letted, and by giving his great Authority so taken (the Supremacy therein) to her Secular Head : favoured somewhat from the first, and by degrees received the Faith of the Church of Rome : Therefore, this second Dragon is the first Head, in Scripture order, of Papal Rome : Him these texts hold forth, *Rev. 11. 7. Chap. 12. 14, 15, 16, 17. Chap. 13. 2, 4. Chap. 16. 13.*

The second Head of this threefold City, was Papal Rome's Power Secular, or Beast with ten Crowns : How, and when he rose up we have sufficiently shewn ; and shall his Progress : At present we shall shew his Disparities (to distinguish him) from the first Dragon.

John saw that first Dragon, *Chap. 12. 3.* Or the Scarlet coloured Beast, *Chap. 17. 3.* To wit, One and the same Dragon, or Beast, in those two texts. He saw this Beast also, *Chap. 13. 1.* But he saw not both alike : He saw that first Dragon of Pagan.

Pagan *Rome* Historically and Prophetically (as past in part, and in part to come) when he wrote the *Apocalypse*.

But he saw this Sea-born Beast (not Historically, or as past in part, but) Prophetically, as to come entire after the fall of that first Dragon: to wit, the future rising up of his first Head, or him in his first rising, *Revel. 13. 1.* And first,

He saw that first Dragon (or Scarlet-coloured Beast) Historically, or as past in part: Five are fallen (saith the text) *ch. 7. 10.* that is, Five Heads (the Supream Powers of Pagan *Rome* Crowned in their *Kings, Consuls, Decemviri, Dictators, Triumviri*) were then fallen, or past, when *John* wrote.

And one is, *vers. 10.* that is, the sixth Head (crowned in the Emperours) then existed when *John* wrote. Thus far he saw that first Dragon historically, or as past in part. So,

Secondly, He saw also that first Dragon Prophetically, or as to come in part: And one is not yet come; and, when he cometh, he must continue a short space; that is, the seventh Head should come, and came, about 292, when *Constantius* was made *Cesar*, and (somewhat siding with the Primitive Church) began to support Her: His Son declared fully for Her: This was, *Divisi Caput Imperii divisum*: The divided Head of the divided Empire; when some of its Supream Powers sided with the Primitive Church, some with the Pagans: therefore, this Head (because thus divided) continued but a short space, and ended about the year 324, when *Constantine* and his Armies (*Michaels* Substitutes) had cast him finally from his seat of chief Power, and his place was found no more in Heaven, *Chap. 12. 7, 8 &c.* Howbeit, he recovered Power (though not Supream) for a short time. For,

Lastly, His eight Head, who was of the seven (who existed an eighth, but sick and scarce perfect head of that dying Dragon) was the Paganoarrian (or otherwise Heretical) Head under *Constantius* the second, *Julian, Valens, &c.* This Head aspired

aspired about 340, and expired (together with that first Dragon) for ever in four hundred and ten, or twelve; Then this Sea-born Beast (by the false Prophets procurement, and the second Dragons preferring of him) succeeded.

Secondly, *John* saw the first Dragons ten Horns all uncrowned, *Chap.* 12. 3. *Chap.* 17. 12. But he saw the ten Horns of this Beast all Crowned, *Chap.* 13. 1. They (the ten Horns of the first Dragon) were Pro-consuls, Presidents, or Deputies, subject to the Senate and People of *Rome*, who ruled over the Kings (and chiefly those Kings) of the Earth, whom, notwithstanding, the text calls Kings that had received no Kingdom as yet, *Chap.* 17. 12, 18.

But these ten Crowned Horns of this Beast were absolute Kings, or supream Powers subject, legally, to none, but link't together by the chain of the false Prophets supposed true Catholick Religion, *Chap.* 13. 1; 12.

And this tenfold disparity (proved from the text, and the testimonies (by necessary inferences) of all Chronologies of those times) evidently refels that universal opinion (to far as I find) of all Expositors upon those places: to wit, That the Decaceraſtick Dragon, or Scarlet-coloured Beast, in the 12th and 17th Chapters; and this Beast in the 13th Chapter, are all one, and the same Dragon, or Beast; And it irrefellibly proves, that this Beast in the 13th Chap. is signally different, and distinct from that red Dragon, or scarlet coloured Beast in the 12th and 17th Chapters.

This may seem abundantly sufficient to satisfy the Reader at present; Howbeit, I shall make it much more clear in the sequel. For (until this, and many like gross, grand, and I might say, general mistakes be removed) no Apocalyptick true Key can possibly be contrived; How the false Prophet *Bicorne* rallied this Papal, Secular Beast's ten Kingdoms under him, we leave it to the sequel, where we handle it at large.

This.

This Beast these texts mention, *Apocal.* 13. 1. to the 8th. Also *vers.* 12, 14, 15. *chap.* 14. 9, 11. *chap.* 15. 2. *chap.* 16. 2, 10, 13. *chap.* 19. 19, 20. *chap.* 20. 4, 10.

Thirdly, The false Prophet is the third Head of this three-fold City. There were three false Prophets; the *Sensual*, *Secular*, and *Spiritual*: The first was the Pseudoprophetick Seer of the second Dragon; First, as Paganoarrian, after as Mahumetan, and (in all times of his Epoche) over sensual, loose Christians in all Sects. This Seer (ascending with the second Dragon out of the bottomless pit, when he sallyed out of the North about 406) is not that false Prophet intended here in the *Text*: But the *Bicorne* Beast is the false Prophet here intended, *Revel.* 13. 11. whose two Lamb-like Horns are the two false Prophets, Secular and Spiritual. The first Horn (or Seer Secular) was the Clergy of the Papal Decapolyty that owned the Popes Supremacy over all Bishops, and Churches, but not over Kings and Councils: This Horn Secular was the mouth of the Decadiademick Beast Secular; and there was given him a mouth (saith the *text*) speaking great things, &c. *chap.* 13. 5. This Mouth, or Horn Secular, was (*Vinculum unitatis*, & *catena amoris*) the linck of Amity, and bond of Unity betwixt the ten Nations of Papal ROME.

I call this Horn [Secular] because he was given (as a Pseudoprophetick prolocutor, or mouth) to the Beast Secular and Papal, for the purposes aforesaid. But,

The second (the Spiritual) Horn was, more absolutely Temporal than the former, and elated (in Spiritual pretended proprieties) above him: This Horn was such of the Supream Papal Clergy, as owned the Popes Supremacy (not only over all Bishops, and Churches, as the former did, but) over all Kings, and Councils, and over all that is called God, 2 *Thes.* 2. 4.

These

~ These two Horns (or Seers Secular and Spiritual) will be more distinctly apparent in the *Guelfick* and *Gibeline* Factions when we come to speak of them.

This Spiritual Horn was both Temporal and Spiritual, but claimed his Temporal Supremacy over all Powers Secular from his pretended Spiritual Right of Apostolick Succession, and therefore more properly Spiritual.

This may suffice the Reader at present, to know what is meant by the Dragon, the Beast, and false Prophet; and by their three Seers, or Pseudoprophetick mouthes, *Chap. 16. 13.* For, This Horn (as Spiritual) was the mouth of the false Prophet; As Secular, was the Civil Representative of his Body Temporal. This Series (though perhaps sufficiently clear at present) will be much more apparent in the sequel: These *Texts* demonstrate this *Bicorn-Beast*, *Rev. 13. 11, to 16. Chap. 16. 13. Chap. 19. 20.*

Here is (may some say) a very fair Indication of three Representatives (the Dragon, Beast, and false Prophet) and its very probable, That these three are the three Heads of this threefold City; only we could wish, that the premises were a little more plain, and the truth apparent; that these three are (undoubtedly, and undeniably) the three Heads of this threefold City.

I Answer; And the great City was divided into three parts, *Chap. 16. 19.* There's this threefold Cities three parts: And these three Heads are (as heads are set above their bodies) set down a little above this threefold body in the 13 verse of the same Chapter; the words are these: *And I saw three unclean Spirits like Frogs, come out of the mouth of the Dragon, out of the mouth of the Beast, and out of the mouth of the false Prophet, for they are Spirits of Devils, &c.* Here's a threefold cause (three Spirits of Devils) of a threefold division devolved (from the three Heads of it) upon this threefold body: Bodies
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dies (by Spirits from their Heads) receive sense, and motion ; And therefore, this threefold Body was to be divided into three parts, because those three unclean Spirits (proceeding from its three Heads) were *Spirits of Devils*, causing divisions : For (so the *Text* saith) *they went forth to the Kings of the Earth to gather them to battel*, verſ. 14. And this influence (as the threefold cause from those three Heads) and that threefold effect, or division in this Tripolity, proves (by an inevitable necessity) the Community of those Heads, and this Body in a threefold *individuum* ; which we find here (at its dissolution) divided into three parts, as we find it erected of three parts at the first Constituting of it, *Chap. 11. 8.*

I have thus far distinguished and described this threefold City of the grand Apostacy, and declared who, and what Her three Heads were. But (because [*Contraria juxta se posita maximè elucescunt*] Contraries compared together, best appear) we shall now shew what her Antithesis (the Holy City, or true Church) is, and handle and compare both together, that both may better appear to the Reader.

CHAP. IV.

What the Holy City, or true Church (contrary to this threefold City) is, with an account of Her;

First, As Primitive in Heaven, clothed with the Sun till about 407. And,

Secondly, As fled into the Wilderneß, and troden under foot, by the Free Denisons of this threefold City, for 1260 years.

Cain and Abel were born of the same Parents, in one and the same Family; so the true Churches Antithesis took beginning in the true Church at the beginning of the grand Apostacy: That Apostacy brought forth Antichrist Sensual, Secular, and Spiritual, which had long struggled with the true Saints (like *Jacob* and *Eſau*) in the Womb of the Primitive Church, but were then (about four hundred and ten, or twelve) brought forth.

Howbeit, Antichrist Sensual had his head, power, and enlargement from those Forreign Nations of the North, at the Inundation of those *Barbarians* upon the Christian World: And those multitudes of Military Forces (in whose Van the second Dragon, after 400, advanced to the Imperial seat, and over-spread the Christian Empire) cannot be accounted so well any part of the body of Apostacy: but revolted loose Professors in the Church (conjoynd in one body sensual with those *Barbarians*) made up the body of Antichrist sensual.

The five wise Virgins slept ; the five foolish slept also : So the primitive Church, and Saints fell ; And her (Church, and Saint-persecuting) professors, in her, fell also : They fell, but not internally and totally ; but these fell totally to the Apostacy of Antichrist.

The true Church, and Saints, were the holy City, even then after they were slain, and whilst they were troden under foot by the Gentiles, *Chap. 11. 2.* but Her, and their persecutors (falling totally) chiefly Constituted (that Cities Antithesis) this threefold City, called *spiritually Sodom, &c.* that trod and contemned the true Church as aforesaid ; They, treading her under foot ; and she, troden under foot by them, are, both, distinctly and apparently held forth in the *verse* aforesaid, as also in the 8th *verse, &c.*

For, These three sorts of Professors (the Sensual, Earthly, and Devilish) in all Sects, make up the whole body of the man of sin ; but they most, that fell from Faith, or manners in those ten Nations, over whom the Representatives of the Primitive Church once presided ; because these Nations were chiefly Antichristian, that sometimes, held forth Primitive sound Doctrine, and Manners, and have since revolted from one, or both, which appears in *Thes. 2. 3.* where the Apostle (immediately before he describes the man of sin, and foretells his coming) inters a necessity of falling away first before he could come ; which evidently implies, That the body of Antichrist was to be an Apostate body, made up at first (for the most, and chiefest part) of Revolted Church-Members.

Many Expositors upon the place call that falling away, That grand and general Revolt of the Gospel-Church from Faith, and Obedience. But what that falling away was, and how, and when the Church fell, and fled into the Wilderness, we shall further shew in part, at present, but more fully afterwards.

The

The certainty and duration of that defection (which could not be total in the true Church) fully appears in two several *Texts* of one and the same Chapter, *Rev. 12.6, 14. And the Woman fled into the Wilderneck, vers. 6. And to the Woman were given two Wings of a great Eagle, that she might flee into the Wilderneck, &c. vers. 14.*

Into the Wilderneck: that is, into the secret subterfuges of obscure Latency: And the time of Her continuing there is exprest in both *Texts*. Two *Texts* (in one and the same Chapter) are the sacred twofold Testimony of the God of Truth, shewing the certainty and duration of her defection. But she could not in such sort, flee, until she fell from Heaven, wherein she stood before she fled, *vers. 1.* Heaven was her primitive station; Her conversation (contrary to that, aforesaid, triplicit Iniquity) was in Heaven till near about 407. I shall not here stand to shew how she stood in, and fell from Heaven, in a twofold respect; For her standing was both *Temporal* and *Spiritual*.

Her Temporal standing (for the *Text* refers, not without the other, to that) was from about 292, to the time aforesaid, as the sequel will clearly shew.

Her Spiritual standing in Heaven (her more Heavenly Conversation) was all the time of Her primitive station: that is, She (as she ever should) held forth so long (contrary to Sensuality, Covetousness, and Pride) Sobriety, Equity, and Veracity.

Secondly, Sound Doctrine;

Thirdly, Right Church Discipline.

What Sobriety, Equity, and Veracity (because little looked into, and perhaps, less discerned) are, we shall shew afterwards.

This threefold true Gospel Obedience (opposite to Sensuality, Avarice, and spiritual Pride) with right Discipline,
and

and sound Doctrine are (the true Churches Cognizance) the certain marks of the true Church, which, whilst *in Heaven clothed* (more spiritually clothed) *with the Sun*, she held forth. But (about the year 407) her Members and their Successors fell, some *à tanto*, some *à toto*; They that fell only in part, fled into the Wilderness, and were persecuted (because they fell, and fell but in part) by those that fell wholly to the Apostacy of Antichrist.

And we find a third sort, more free from that defection, and less forward to fly, whom the Text calls a Remnant; *And the Dragon* (saith the text) *was wroth with the Woman, and went, and made War with the Remnant of her Seed, which kept the Commandments of God, and have the Testimony of Jesus*, Rev. 12. 17. Where they are not taxed either with falling away, or flying, but are witnessed to have kept the Commandments of God, and the Testimony of Jesus; And that, even then, after the revolting Church was fled into the Wilderness from the face of the Serpent; to wit, Of the second Dragon.

These Champions of Christian courage (Sons of Fortitude) that kept the Commands of God, when the rest of the Primitive Church were (some in part, some wholly) fallen, might seem (for they were but few) like *Caleb* and *Joshua*, *Moses* and *Aaron*, when all *Israel* besides was fallen away (in part, or in whole) from Faith in the Promises, and Obedience conform to God's Commands, *Numb.* 14. 10.

Nor is it like that those Professors, that stood best, were free from falling in part, or held out long against the force of the second Dragon, but followed the flying Church into the Wilderness also: For, when the prototype Church (*Jacobs Family*) fled into the Wilderness, and so into *Egypt* (her place there prepared of God) there was not one (that we find) that staid behind, or fled not from the Famine.

Nor

Nor may we imagine, That they that fell wholly to the Apostacy of Antichrist, fell wholly from sound Doctrine (for they fell little from that at first) but from (the fruits of it) Obedience conform to Faith. For, *the Devils believe and tremble*, but fell wholly from all Obedience ; and therefore (though they fell not at all, that we find, from the Doctrine of Faith) they fell totally. So the Children of the total Apostacy (in the beginning of the grand defection) were too forward to do the works of their father the Devil, and (though they, like him, fell little at first from the Doctrine of Faith) fell wholly from Obedience to oppose the Truth, and persecute the Witnesses of it : Therefore, their Apostacy (though they fell little, or had not fallen at all from the Doctrine of Faith) was total, as the figless fig-tree (though perhaps, the fullest of leaves) was wholly fruitless. For, Waters oft ebb and flow with full currents, in the same channels ; so sound Doctrine is the Channel, in which some men may, and do run the wayes of God's Commands ; And sound Doctrine is also the same Channel, wherein many men (as the *Pharisees*, who said, but did not, did) may, and do run (in full currents) quite contrary Courses to impugn the practise of Gospel Truth, and persecute the Witnesses of it. This is the greatest Apostacy guilded with Hypocrisie : For, *If the light of the eye (saith our Saviour) be darkness, how great is that darkness ?* So, If sound Doctrine it self be (by uncharitableness) perverted to misapplications, or made to oppose the Truth, and persecute the Assertors of it ; that's the greatest Apostacy both from Faith and Charity ; Therefore, they that fell *à toto*, totally fell from Faith of veracity, or from seeking after sincere obedience, to impugn it, and persecute the doers of it by a constant current of opposition, though many of them fell little, at first, from the Doctrine of Faith : For, gross Heresies, or Doctrine greatly corrupt, are more peculiar to sensual

sensual Antichrist (such as the *Arrians* were, and *Mahumetans* are) than to Antichrist Secular, and Spiritual, that fell less from the Doctrine of Faith, and perhaps more from manners, to manners not so sensual, but more unjust, and mercilefs, which the sequel will clearly shew.

But, at present, we shall begin to compare both (both the holy City, and City of Apostacy) together, that thereby both may plainly appear.

And first, They that fell least, and they that (when they fell most) fell but in part, made up that Mystical Body of the holy City (the persecuted, scattered, and afflicted true Church) that was given into the hands of the *Gentiles* to be troden under foot for forty two months. And those Church-Members, that fell wholly to the Apostacy of Antichrist, were the most proper body of that City of Apostacy, and the principal part of those *Gentiles*, that trod under foot the holy City (the revolted true Church) for forty two months, which (we shall find) are 1260 years, *Rev.* 11.2,3. Wherefore, the Gospel Church, whilst in Heaven clothed with the Sun (whilst Her conversation was contrary to that triplicit Iniquity of the man of sin) was conspicuous because in Heaven so clothed.

And the *Reader* may observe, That when she (even her Witnesses) changed her shining Raiment for sable Sack-cloth, fell, and fled ; She (falling but in part) was even then (though much less) distinguishable from Apostates *à toto*, that (about four hundred and seven, ten, or twelve) began to constitute (as the *major*, or chief part of his Mystical Body) the Antichrist predicted by Prophets and Apostles : Wherefore, the Lord Dr Plessis saith, *That the Man of Sin is an Estate, whereof the Apostacy is the Body.* That is, Not a single person, but (for the most part) a Political body Apostatical. *Antichrist* (saith *Aquinas*) *is a Body, or Corporation, not a Man: That is,*

Not

* Phil.
Mo. n.
Hist. de
Papst.
l. 2.
Aquín. in
Apocal.
cap. 13.

Not a single person either individual, or successive, but a body politick.

Augustine (keeping also the conformity of a City) calls him properly (though not so comprehensively under the notion of the Beast and his Image) * the wicked City, and People unfaithful (contrary to the faithful People, and City of God) † who, as it were, profess the Faith, and live as they that believe not ; that feign themselves to be what they are not, and are called (not according to true, but false appearance) Christians. Thus we see this Learned Father makes the man of sin to be exactly the very same that I have done, and gives for substance the same description of him ; to wit, That this Corporation, or City, contrary to the People of God, are a People Apostate (not, or not so much, from the Doctrine of Faith, but) from Manners ; Not Infidels, but (professing the Faith) Livers like those that believe not ; and are onely (in a verbal profession, and false appearance) Christians.

These Christians of false appearance (repugnant to the City of God) cannot be, but by a *Synecdōche partis* (as *Augustine* calls them) the Beast, and his Image ; but are in all Sects, and Nations (chiefly within the tenfold Pale of Papal Rome) both the threefold Body, and three Heads of this triplicit City of Apostacy, called *spiritually, Sodom and Egypt, where also our Lord was Crucified.*

What City or Corporation of Apostacy this is, this Text further shews ; and saith, *It is a great City*, Rev. 11. 8. None of its Type Cities, or Countries (though all great) could equal it in its dimensions : that is, neither *Sodom*, nor *Egypt*, nor *Babylon*, nor *Jerusalem*, nor *Rome* Pagan could ever equal

* *Civitas impia, & Populus infidelium contrarius Populo fidei, & Civitati Dei.* lib. 20. de Civit. Dei, pag. 1215.

† *Qui velut fidelem professuntur, & infideliter vivunt; fingunt se esse quod non sunt, vocanturque non veraci effigie, sed fallaci imagine, Christiani.* Ib. Et in Hom. 11. in Apocal. pag. 679.

Her greatness : They were but single Cities, or Countries ; but this was constituted of ten parts, or Nations : *And the tenth part* (saith the text) *of the City fell*, Revel. 11. 13. Chap. 13. 1.

Secondly, This City is here further distinguished from all her Types ; they were but literal Cities, or Countries ; but this is a Spiritual City ; *Spiritually called* (saith the text) *Sodom, &c.* that is, A Mystical Corporation (according to those Writers Record) of wicked ones, who least, or at least, little seem to themselves, or sensual eyes, to be what they are ; and therefore Spiritual.

Thirdly, This Spiritual City is further distinguished in the text to be threefold ; *Spiritually called* (saith the text) *Sodom, and Egypt, where also our Lord was Crucified* : that is, Tenfold in her dimension, but threefold in matter and form : A monstrous Chaos of many Sects of evil manners : A Miscellaneum of a manifold confusion, but all refer'd and confined in the text, to three more general Classes, or Orders of Professors.

These three sorts of Professors (conform to the filthy manners of *Sodom and Egypt*, and of cruel and hypocritical *Jerusalem*) Constituted (as the whole matter of it) the tenfold body of Antichrist : Nor is there, nor can there be, any other substance or matter in that body, but these three sorts of Professors only : *For, all that is in the world* (saith the Apostle, 1 Joh. 2. 16.) *is the lust of the flesh, the lust of the eyes, and pride of life.* And these are the threefold form of that matter, which makes that matter be what it is.

But (may some say) *there is more in the body of Antichrist than these three lusts* : *For, the Mahumetans are filled with Infidelity, Modern Sects with Deceits ; The Jewes are fast bound in Chains of blindness* (though they cannot be accounted, so properly, any part of the Apostacy) *the present Papists surpass their Predecessors*
in

in unsound Doctrine and Idolatry : And gross ignorance, and barrenness in good works overspreads almost all Professors.

I Answer : That (though all these Iniquities superabound in the body of Antichrist, yet) they make, and perfect no more, nor any other than these three lusts ; because all sins in all Sects, spring from this threefold Fountain, and are the very same lusts exerted, or the fruits and effects of them.

Lust (Covetousness) is the root of all evil ; therefore, this threefold lust must be the root of all evil in the World, and that most prevalent in (its proper subject) this threefold body. For,

Spiritual Sodom, and her Head (the Dragon) is the proper subject of the lusts of the Flesh, whose works are manifest, *Gal. 5. 19.*

Spiritual Egypt, and her Head (the Beast) is the more proper subject of the lust of the Eyes (worldly avarice) whose works are more wicked, and less manifest.

The Antitype where (or in whose type) our Lord was crucified (censorious, proud, blind, pharisaical Professors) and her Head (the false Prophet) is the proper subject of Spiritual Pride (self-love, self-elation) whose works are most wicked, and least manifest, *2 Thes. 2. 4, 9, 10.*

Such as the Soul is in the body, such is this threefold Lust in the body of Antichrist : *Hec tria pro trino Numine mundus habet* : These three Lusts are the Trinity (the threefold supreme object) of the Antichristian World. For, sensual satisfaction of the lusts of the flesh under loose forms, or the free pursuit of sinful pleasures in some formal way of Worship is the supreme object, which Spiritual Sodom seeks after.

And, if Spiritual Egypt may obtain wealth and worldly preferment to satisfy the greedy lust of her eyes, and may but deeply deceive (indeed her self) by some outward way of Worship : This is the supreme object after which she seeks.

So, If the Antitype where (or in whose type) our Lord was crucified (Professors proud, and Pharisaical) can but have wealth without hand, or heart to use it, and may but obtain (what *Diotrephes* drove at) Preheminence in Churches (though it be by depraving men of parts, or piety, or by taking peace from the Earth) this is, as it were, all in the world (the supreme object) she looks after. For, this was her grand design till *Phocas* (not perhaps by free grant) confer'd it upon her : wherefore, these three lusts (though link'd by a promiscuous complication in many Professors) are all (the efficient, and object of all wickedness) that is (saith the text) in the world.

And, If the Spirit of Truth assert, That this threefold lust is all that's evil in the world, then how can any man doubt, or dare deny, That these three lusts are all that constitutes and denominates the whole body of Antichrist in (their proper subjects, its three parts) Spiritual *Sodom*, and *Egypt*, where also our Lord was crucified.

The Premises are also plain in those three Temptations wherewith Satan assayed our blessed Saviour : He (first tempting him to sensuality) said, *If thou be the Son of God, command that these Stones may be made bread.*

Secondly, He (tempting him to worldly Covetousness) shewed him all the Nations of the world, and said, *All these will I give thee, if thou wilt fall down and worship me.*

Lastly, The Devil (tempting him to the most desperate lust of Spiritual pride, and sin of presumption) set him upon a Pinnacle of the Temple, and said, *Cast thy self down : for, it is written, He shall give his Angels charge over thee.*

And why did not the Devil tempt him to something more, or by something else, than these three lusts ?

Because there was nothing else, or more to tempt him to, or to tempt him by : for, all that is evil in the world is the lust of the flesh, the lust of the eyes, and pride of life : And, therefore,

therefore, must be all that constitutes and compleats the whole body of Antichrist.

Thirdly, The truth of the premises appears in the Parable of evil grounds: for, we find three evil grounds (*the Highway, the Thorny, the Stony*) and no more; because there are no more grounds mystically and truly evil, but only Sensual, Secular, and Spiritual Antichrist, serving the lusts of the flesh, the lusts of the eyes, and pride of life; and therefore called spiritually, *Sodom, and Egypt, where also our Lord was crucified.* For,

Fourthly, The Apostle plainly explicates those former texts by a threefold Epithite, *James 3. 15. The wisdom (saith he) of this World, is Earthly, Sensual, and Devilish.*

These three Epithites, abundantly confirm the truth of this City's triplicity, and also shew what I mean by Antichrist *Sensual, Secular, and Spiritual.* And,

First, By *Sensual Antichrist*, I mean such Professors as are profanely loose, carelessly ignorant, or grossly heretical.

Secondly, By *Secular Antichrist*, I mean such Professors as are (according to the Apostles Epithite) Earthly; that is (for so the word sometimes imports) Worldly, Covetous, or Earthly-minded Professors, whether Civil or Ecclesiastical. I also oft use it (as it more usually imports) for Lay Persons, and Powers Civil, or Temporal.

Thirdly, By *Spiritual Antichrist*, I mean such Professors (whether Temporal, or Ecclesiastical) as exert, or hold forth Spiritual wickedness; to wit, spiritual pride, busie ignorance, bloody faction, blind and rash censures, &c. that is, such in the Antitype, as (by such practices) most crucifie Christ mystical, and kill his Witnesses, as their type (the Pharisees) were chief of those that crucified Christ in Person.

Wherefore, I mean, by *Antichrist Sensual, Secular, and Spiritual*, such in all Sects, whose wisdom (or indeed whose lusts)

lusts) are (according to the words of this text) Sensual, Earthly, and Devilish: And this the Reader may observe, as a rule, in reading the sequel of this Treatise.

All that is in the World (saith *John*) *is the lust of the flesh, the lust of the eyes, and pride of life*, Joh. 2. 16. And the wisdom of this world (saith *James*) *is sensual, earthly, and devilish*: That is, The threefold Antithesis to Gospel-Truth, and the Church of God is sensual, secular, and spiritual Wickedness, which (in those three sorts of Professors aforesaid) wholly constitutes this threefold City.

Fifthly, That which confirms, yet more fully, the truth of this City's triplicity, is that threefold division of it, which should forerun its final dissolution, *Rev. 16. 19. And the great City was divided into three parts*: These words (well understood) fully prove, That those three sorts of Professors are (in opposition to the holy City, or true Church) the triplicit matter of this threefold City.

This City (called, in the 11th Chapter, *Spiritual Sodom, &c.*) is called (in this 16th Chapter) *Babylon the Great*: We shall therefore, further enquire what this City was, and why thus called (in two different texts) by two different Appellations. And first,

What this threefold City (in the 11th Chapter) was (for matter and form) we shewed before; And that City (divided into three parts in this 16th Chapter) is the same City which we find, in the 11th Chapter, made up of the same three parts.

Nay (say some Assertors of gross absurdities), there are but two parts in your supposed threefold City; For, *Sodom*, and *Egypt*, where also *our Lord was crucified*, are but two parts, because but *two places* are exprest.

The folly of this common Cavil will easily appear thus: Suppose I name two places, and infer a third; As *Leicester*,
Lutterworth,

Lutterworth, where also our late King was beheaded: So the text names two places, and infers a third; *Spiritual Sodom, and Egypt, where also our Lord was crucified*: Here's the same numeral parity (*mutato nomine*) of parts, or places.

But it were absurd, beyond belief, for a man to say; There are but two places in the instance illated, because but two (*Leicester, and Lutterworth*) literally exprest: For, The King was beheaded in neither: But there was a third place (where the King was beheaded) as clearly infer'd, as if it had been, literally exprest, which place was then the saddest and most direful place of all the three. So, it's no less senseless to say, The City in the text had but two parts, because but two places (*Spiritual Sodom, and Egypt*) are literally exprest: For, Christ was not crucified in *Sodom*, nor *Egypt*; But a third place (both in Type and Antitype) is as clearly infer'd, as if it had been literally exprest: to wit, In the Type that bloody City of blind Devotion (Proud, Factious, Pharisaical *Jerusalem*) where our Lord was crucified: So this Antitype City necessarily infers a third (Spiritually proud, factious, hypocritical) Polity, that (though not primarily) should, especially, crucifie Christ Mystical, and kill his Witnesses *Rev. 11. 2. Dan. 7. 25.* But,

Some (not thus satisfied) say, That City was but one: So say I, so say the texts; but, that it subsisted of a threefold matter, or of three parts, the texts say expressly; And *their dead bodies shall lie in the street of the great City*: There that City is but one; But called, *spiritually Sodom and Egypt, where also our Lord was crucified.* There's the three parts, or threefold subsistence of that City: And the great City was divided into three parts, chap. 16. 19. There's that City, in existence one, but of a threefold subsistence imply'd.

Some observe, That *Jerusalem* (at the destruction of it) was divided into three parts. The learned *Hammond* observes, That

That *Rome Imperial* was (at its destruction) divided into three parts (Heathens, Hereticks, and Orthodox much Apostate in manners : And the *text* saith expressly, That this City (the Decapoly of Papal *Rome*) should be (about the time of the dissolution of it) divided into three parts. And why into three parts at its dissolution ; but because it was, at first, constituted of three parts, and subsisted of the same three parts, after the constituting of it : to wit, of a sensual, secular, and spiritual matter, called Spiritually, *Sodom* and *Egypt*, where also *our Lord* was crucified ; because serving the lusts of the flesh, the lusts of the eyes, and pride of life, and misled by a threefold wisdom of worldly folly ; *The wisdom of this World* (saith the text) is *Sensual, Earthly, and Devilish*.

This threefold City subsisted (as the three parts of it) of this threefold matter aforesaid ; not distinguished by distance of place (though not wholly without that) nor by an unmixt juncture of the matter, gross, and entire ; because commixed (at least in a great measure) by a promiscuous confusion. For Example, The Composition of *Pilule Ruffi*, is made up of a threefold matter (*Myrrh, Aloes, and Saffron*) not of each unmixed ; but this threefold matter, incorporated, makes one Mass, wherein each part hath, notwithstanding, its peculiar propriety, and operation ; So these three sorts of Professors (the Profane, Proud, and Worldly) made up (as one Mass) this great City (the Decapoly of Papal *Rome*) by a promiscuous complication of all three. Therefore, the threefold division of it is, or may be, much after the similitude of that threefold division of *Rome Imperial*, observed (as aforesaid) by the Learned *Hammond*. We shall examine and compare the threefold sub-antitype in our Saviours time with its Prototypes, and their and its Antitypes : And,

First, There was then (in *Judea*, and *Jerusalem*) a sensual subantitype-part, whom the proud *Pharisees* called *Sinners*,
and

and our Saviour, *Publicans and Harlots*; These were (for sensuality of life, and dissolute looseness) indeed Sodomites in *Judea* and *Jerusalem*, and agreed well with *Sodom* as their Prototype, and with their Antitype *Spiritual Sodom*, which is only such loose dissolute professors in all Sects of the *Pal Decapoly*, as (under some careless, trivial form, and profession of Christianity, or, perhaps, even without that) follow after Sensuality, as the Sodomites did: *The wisdom of this world* (saith the text) *is* (first) *Sensual*.

Secondly : A second sub-antitype-part in our Saviour's time, was the Secular part of *Judea*, and of its Metropolis, minding (like literal *Egypt*) Earthly things : *Pharaoh* and his Servants (to secure that Kingdom by contrary means) slew the new-born males of *Israel* (such Cockatrice-eggs are hatcht by covetousness) So *Herod* also to secure a Kingdom (an Earthly Kingdom also) slew the new-born males of *Israel* at the birth of our Saviour : *Pilate* and others exprest the same wisdom (covetous self-destroying wisdom) at the death of our Saviour : And what was this second part, but *Egypt* plainly sprung up (as a Sub-antitype) in *Judea* : Here's the very identity of the same wisdom, the reality of the same works betwixt both the Secular parts of these two Kingdoms : And this Sub-antitype part (as it exactly agrees with its Prototype, literal *Egypt*) agrees exactly with its Antitype, *Spiritual Egypt*, whose wisdom of earthly avarice hath the same superscription with that of the Sub-antitype in our Saviour's time, and with its Prototype.

This second part seeks (like *Nabal*) worldly gain by that wisdom, and wicked frugality, that produceth indeed (with the losse of their lives, and souls) the losse of it.

This second part (these Professors of Woolf-like wisdom and greedy avarice) are ever very busie in buying and selling; yet will not buy, but sell the Truth; or (if they do) will pay

no price conform and adequate to the worth of it, nor recompence the Witnesſes thereof according to their juſt deſerts : *Come* (ſayes *Pharaoh*, when he went about a work of this wiſdom) *let us work wiſely* : And theſe (*Egypt's* Antitype) will needs ſeem more religious and ſober, than *Spiritual Sodomites* are, and, in buying the Truth, can go a wiſer and cheaper way to work, till (through the folly of this earthly wiſdom) time, truth, and their life are all loſt together : The wiſdom of this world is (ſecondly) *earthly*.

Thirdly ; The third part in the Sub-antitype was the *Phariſaical* part, moſt blind, proud and bloody : We find the Prototype, by our Saviour himſelf, thus expreſt : *O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them that are ſent, &c. Mat. 23. 37.* That is, The *Hieruſalimites*, Apoſtate Predeceſſors (their Prototypes in pride and cruel Perſecutions) killed the Prophets, and ſtoned thoſe that were ſent unto them : And their ſucceeding Sub-antitype (the *Phariſees* in our Saviour's time) followed, or rather far exceeded their examples for factious pride, and blinde and bloody ignorance : They (by heady prejudices, raſh cenſures, and wicked ſurmiſes) perſecuted the Apoſtles, killed the Saints, and crucified Chriſt the King of Righteouſneſs : The ſame wiſdom of ſpiritual pride works in their Antitype the ſame wickedneſs, ſerves to kindle Seditions, to create Cavils, to multiply contradictions againſt the Truth and its Witneſſes, and to raiſe much ſtriſe of words to wicked purpoſes, as their Type (the *Phariſees*) did againſt our Saviour ; Of whom he expreſſly ſaid (which is rather more true in their Antitype) *You are of your father the Devil, &c.* The wiſdom of this world is (Thirdly) *Deviliſh*.

This third part in the Prototypes, and the Sub-antitypes, was moſt infamous for cruelty : And this third, Antitype-part (in all *Seſſes* of the Papal Decarchy) is the moſt direful impugner

impugner of Gospel-Truth, and persecutor of the Witeſſes of it. But I have ſpent time too much about this trivial Cavill.

This City therefore (we clearly ſee) ſubſiſted (at its firſt building) of three parts, as it was to be (before or about its final diſſolution) divided into three parts. And

Secondly ; It's called ſpiritually, *Sodom and Egypt, where alſo our Lord was crucified*, as an aggregate of all three, in the firſt building of it : But called *Babylon* in its diſſolution, becauſe divided (as *Babel* into ſpeeches) into a confuſion of many modern Sects and Sub-diviſions, but chiefly into three parts.

That this City ſubſiſted of three parts, is proved ſufficiently : But what that City (ſo ſubſiſting) is, remains to be further proved ; which I ſhall ſhew in part here, but more fully when I come to handle the *Epocha's* of the ſix Vials and ſix Trumpets ſynchronizing therewith, in 1260 years : For the moſt judicious Writers (ſo far as I find) are apt (more or leſſe) to miſtake this City.

The moſt (or almoſt all) Orthodox Writers miſconceive that City (in *Apoc.* 17 & 18 chapters) to be Papal *Rome*, and the ſame City in the 11th & 16th chapters ; becauſe that City (in the 17th and 18th chapters) is called *Babylon the great* ; and that City in the 11th chapter is in the 16th chap. ſo called alſo ; wherein their groſſe miſtakes may be clearly manifeſt. For,

That City (called *Babylon the Great* in the 17th and 18th chapters) was (more properly and literally) the literal City of *Rome* Pagan and Imperial ; becauſe five of her heads were ſaln, and the ſixth exiſted when *John* wrote, which was above three hundred years before the firſt head of Papal *Rome* did, or poſſibly could aſpire : For, *Intus exiſtens prohibet alienum* ; It was impoſſible for *Rome* Papal to riſe up in power, until

Pagan and Imperial *Rome* (that lett'd, and should lett her rising up) was taken out of the way, as the Apostle expressly foretold, and I shall prove from primitive Fathers in its due place, 2 *Theff.* 2. 7.

Herein the learned *Hammond* (in expounding those 17th and 18th chapters, to intend Pagan and Imperial *Rome*) did not much deviate; for they did not intend Papal *Rome* otherwise than as that City in the said chapters (to wit, Pagan *Rome*) was the *penultimate* Antitype of Prototype *Babylon*, and might be (in some respects only) a Prophetic shadow of her immediate Antitype, *Rome* Papal; And Shadows and Substances are distinct things. But,

That City in the 11th and 16th chapters (called also *Babylon the Great*, ver. 19.) was (contrary to the tenents of many learned Writers) *Rome* Papal only, without the least relation to Pagan *Rome*; because we find it standing under the six Vials and Trumpets, and falling under the seventh Trumpet and Vial, whom *Rome* Pagan and Imperial never reached; And so the most reformed Writers, almost generally, maintain: That the transactions of the seven Trumpets and seven Vials respect Papal *Rome* only, though they miserably (if I may say it) confound those Vials and Trumpets, and transactions under both. But,

The Epoche of the six Trumpets, or (which is all one) of the Witnesses Sackcloth-Prophecie, is 1260 years, chap. 11. 3. And the Epoche of the six Vials of the Plagues, and Wrath of God, or (which is all one) of the Witnesses smiting the Earth with all Plagues, was 1260 years, chap. 11. 3, 6. And the Period of the sixth Trumpet and sixth Vial conterminates (as the beginning of the first Trumpet and first Vial began) the duration of this triplicit Decapoly of Papal *Rome*, ch. 11. 13, 15. ch. 16. 17, 19. Therefore, this threefold City of Papal *Rome* must have (of necessity) the same Epoche of 1260 years,

years, with the six Vials and six Trumpets : And that more inevitably, because that time is also the expresse predicted duration of this City (treading under foot the holy City) and of her proper head, ch. 11. 2, 3, 8. ch. 13. 5. And this may make the premises no less than fully concludent. But,

The proper Epoche of Pagan *Rome* (from the time that *Pompy* reduced *Judea* under its Jurisdiction to the dissolution of it) was about 460 years, which are 800 years lesse than was the Epoche of this threefold City : Therefore, it follows irrefellibly, That this City (called *Babylon the Great*, in the 17th and 18th chapters) must of necessity be the literal City of Pagan and Imperial *Rome*.

But it follows inevitably, That this City, in the 11th and 16th chapters (called also *Babylon the Great*) must be the ten-fold Tripolity of Papal *Rome*.

Nay (say some) that City in 17th and 18th chapters is one and the same City, because both have one and the same Names, and are both called *Babylon the Great*.

I answer: Prototype, or literal *Babel*, was called *Babylon the Great*, Dan. 4. 30. Therefore that City in the 17th & 18th chapters, and that in the 11th & 16th chapters, must be Prototype and literal *Babylon*, because they have the same Epithet and Appellation : *Sed fadissima foret inconsequentia* : This absurdity is most shameful : For, Prototype *Babel* only was, in her time, *Babylon the Great*, Dan. 4. 30. And *Rome* Pagan and Imperial was (as the penultimate Antitype) *Babylon the Great*, only in her time, Rev. 17. 5. & 18. 2. And so *Rome* Papal (a Spiritual City, containing sometimes ten Nations) was (and she only in her time) *Babylon the Great*, Rev. 11. 8. & 16. 19. This the Reader may carefully observe, and seek diligently to discern the distinct intents of those Texts to avoid confusion : For such dangerous and universal mistakes in Scriptures are the seeds of wicked Sedition, of
 ends

endless Dissatisfaction betwixt Dissenting Brethren, and oppose Truth and Peace.

But all *Papists*, and some *Reformists*, will have all those Texts to intend Pagan *Rome* only, which is true only in those Texts of the 17th & 18th Chapters: But those Texts in the 11th and 16th Chapters, hold forth *Papal Rome* only, as we have proved, and shall further prove: Therein all *Papists*, and some *Reformists* (though not mistaken in the former Texts) are much mistaken. But,

Secondly; All *Reformists* besides will have all those Texts to hold forth *Papal Rome* only, and thereby strengthen the hands of the *Papists* exceedingly against themselves, and against the Truth: For (say the *Papists*) That City in the 17th and 18th chapters (we are sure) was Pagan and Imperial *Rome*, which is so clear from the Texts, that it's impossible to have the least Plea for any just ground against it; Because five of its heads were slain, and one existed when *John* wrote, which was above 300 years at least (as the *Reformists* themselves affirm) before *Rome Papal* was in being.

But the *Reformists* themselves, almost generally, confesse with us, That all the said Texts hold forth one and the same City: And we certainly know (by irrefellible record from Sacred Scripture and Church-History) that the City in the 17th and 18th Chapters, was *Pagan* and *Imperial Rome*, and we are sure it's one and the same City (for that the *Reformists* themselves confess) with that in the 11th and 16th Chapters: Therefore that City, in all the said Texts, must be (even by the necessary and inevitable concession of all *Reformists*) *Pagan* & *Imperial Rome*, and hath not the least relation (though all *Reformists*, confessing it indeed, affirm the contrary) to *Papal Rome*: wherefore (not the Scripture, but) the *Reformists* (by their mistakes in them) charge us with much falsehood; But the Scriptures themselves charge them as their
Cor-

Corrupters, and our false Accusers : For if all those Texts hold forth (as all Reformists confess, and we affirm) one and the same City ; Then that City (we are sure) must be Pagan and Imperial *Rome* ; for those Texts in the 17th and 18th Chapters, intend (against all contradiction, or any plea to the contrary) *Pagan and Imperial Rome*.

Thus the *Protestants* (in a manner jointly and generally) give their power against the *Papists*, to the *Papists* against themselves, and (by these and many like mistakes in Scripture) strengthen their hands against the Truth : Such mistakes (or this only) are enough to maintain the *Papists* (whom they should reprove and reſel) in their opinions to eternity.

And these, and many such mistakes amongst *Papists*, amongst *Protestants*, and amongst Professors different from both, keep back (till they be reſelled, and those mistakes removed) all Societies of dissenting Brethren from concentrating in one Spirit of Truth and Peace.

But if it undeniably and irrefellibly appear, That those Texts in the 11th and 16th Chapters hold forth *Papal Rome* only, with her Subdivisions : Then, *de illis actum est*, their work is done for them : They must be (as he that had not on his Wedding-Garment) for ever speechless and remain silent : Or rather they and their Sects, shall (as the Text foretold) give glory to the God of Heaven, chap. 11. 13.

Benhadad sent Bands of Souldiers to take *Elisha* in *Dorhan*, but they mistook the City, and mistook the Man, went to seek both in *Samaria* ; and mistook at first that City also : Therefore, they were far from accomplishing their Master's design that sent them : So the best Writers, and Expositors, are sent by their great Master in Heaven, to the great City of Confusion (complex of many Sects) to convert *Papists* and *Infidels*, to reſel Errors and reform Manners ; to convince and unite dissenting-Brethren. But then here's the misery:
They

They mistake this City, or the meaning of those Texts that hold it forth : Therefore (it seems to me) some of them have cause to fear (till these, and many like mistakes be removed) lest they should fall short of accomplishing their Masters design that sent them.

Here some strong pleaders for gross mistakes may object, and thus say, *Corah* and his Company coming to *Moses*, told him he took too much upon him : But we may much better say of you, You take too much upon you, are very bold, too proud, in thus reproving even the best Expositors.

I answer : It's the strict charge of the living God, *Thou shalt not hate thy Brother, but reprove him plainly* : And faithful obedience to this Command is the effect of humility, and fruit of Charity : But they that hinder or oppose this practice, or reprove fidelity in this duty, seem rather to hold forth the pride of the Son of Perdition.

Secondly : Nor will I willingly run the hazard of *Eli's* partiality, and only say, It's not well done, it's an ill report, but rather by plain reproof discharge my duty : Is the Church of God (like *Joseph's* garment) all rent (as by some evil beast) by means of many gross mistakes and errors in Opinions, and Manners ? And is this a time for many (if not the most learned and religious) Writers and Expositors, to multiply mistakes, to encrease errors in opinions and manners, to contend earnestly for them, as if they were the Faith delivered, and to corrupt and deceive themselves, and others by persisting so doing.

Nor do I here denote these few, but many (precedent, subsequent) gross mistakes, which make men not know whether they should be Papists, or Protestants, or neither : nor are they certain whose dictates to observe, what Sect to follow : Wherefore do Reformists hold Papists in suspence ? why halt they themselves betwixt pluralities of opinions ? Let them, at least

least learn to know their mistakes in opinions and manners, or meddle not with Papists : For, till this be first done, they but fortifie the Papists, and their subdivisions in their errors against themselves, and create discords in, and amongst those that dissent too much already : Hence it occurreth, That the Christian World, and even the Church of God, are so dangerously divided, that those divisions threaten to destroy States and Churches : Full conviction, therefore, in few words, may stand in stead in this sad juncture of time, *First seek the Righteousness of the Kingdom of God*, and Forms (the strife of these times) must follow : what true Forms of Godliness (not repugnant to the present Government) are, and what the power of it is, will (I hope) both briefly and plainly (in its due place) appear : For (not from, but about these) most, and the most dangerous mistakes arise.

Errours in Opinions and Manners are (in their effects) wild-fire in the Church of God, and Governments of Men ; So these times too truly testifie : Wherefore, it's the duty of all to endeavour (first and above all) to quench those Church and State-consuming flames : So Discords may cease, dissenting-Brethren be fully satisfied, firm Peace procured to all people : Therefore, this endeavour (the more it's contradicted or disowned) is every man's first and chief duty : But if any Writers think I do them the least wrong by these reproofs, let them plead ; I impetrate no partiality : Let them (be they few or many) give their conjoynt Objections in writing : But, if any bring more convincing evidence, I shal humbly and thankfully acknowledge my satisfaction from their hand. But,

Secondly, Some may say ; That City in the 17th chapter (and that in the 18th chapter is the same) is called *Mystery, Babylon* : Therefore it must be Papal *Rome*.

I answer ; *Rome* Heathen and Imperial (chiefly when the

Orthodox, apostate in manners, were supream) was called *Mystery, Babylon* ; because her Iniquity, and Mystery of that Iniquity, increased as the Papal Apostacy increased, until she was temporally translated in four hundred and ten, or twelve, and spiritually devolved into Papal *Rome* : But that this City can be Papal *Rome*, cannot possibly be credible to any sensible person (that well considers it) for the reasons aforesaid, and those that follow. But,

Thirdly ; *Heathen Rome* (even before apostate Christians had the power) might be *Babel mystical*, because she was not *literal* or *Prototype Babel* : And thus also she (in Scripture-sense) was, or might be called *Mystical Babylon*. But,

Fourthly ; The title and epithet of *Mystery*, was more meet for *literal Rome*, when her Apostate Christians had power, than for *Papal Rome* at her first commencement : Because *literal Rome* at last, and not *Papal Rome* at first, had the greatest Mystery, or deceitful plea, to be the Apostles successors in sound doctrine and good manners, for their late predecessors had been such : but they themselves were false (say the Texts and Church-history) to be *an habitation of Devils*, &c. chap. 18. 2. Therefore St. *Jerom* himself applyeth

*Hieron ad
Marcel.
viduam.
Idem cont.
Jovin. lib.
1. Et in
Lib. Didac.
mi de Spi-
ritu Sancto.*

all those texts in the 17th and 18th chapters (as *The Purple-whore, Mystery, Babylon*, and *an habitation of Devils*, &c.) to *Imperial and Christian* (but *Apostate*) *Rome*, and not to *Rome Papal* : And the Authority of a primitive Father, of so great note, together with the record of Scripture, and Church-history, may abundantly counter-balance the groundless contrary opinions of all other mistaking Writers. For,

Fifthly ; *Rome Imperial and Christian*, but *Apostate in Manners*, was a *Mystery* (a man would think) of more Iniquity than *Papal Rome* ever was for many Ages after her first commencement, because she was (a little before her final excision) false to be the *Mother of Abominations and Filthiness*,
(vvhich

(which *Rome Papal*, her daughter, inherited) and became (*Terribilis, miscens Sanctis Aconita, Noverca*) no more a nursing Mother, but a most cruel Stepmother to the then flying true Church, and to the chief of the primitive Fathers: For, her whole Fraternity (to a man) conspired against St. *Jerom*, * as himself witnesseth; And she became (as *Salvian* testifies) ^{*Ibid. Salvian lib. de prov.} more intolerable for her filthiness, than the very *Arrians* (the worst of Sects) were: The harvest of her Abominations (her Avarice, Iniquities, and black Conspiracies against the best of Saints) was (as *Rome Papals* sins now are) fully ripe immediately before her final downfall: Therefore *Theodosius* (that great and good Emperour) loathing to die upon such a dunghil, liv'd with St. *Ambrose*; *Jerom* fled (as from a Captivity) from her before her approaching fall, and God called his People out of her, lest they should partake of her sins, and receive of her plagues. But,

Contrarily; *Papal Rome* (though mystical also, and called a *Spiritual City*, chap. 11. 8.) was called, *The place prepared of God to preserve his Church for 1260 years, from the rage of the second Dragon*, chap. 12. 6, 14. For, those two texts, in one and the same chapter, are not only a twofold Witness in the Word of Truth, but the Experience of Ages doth also witness; That there was never any other place, that ever did, or possibly could preserve his Church in such sort so long, but only *Papal Rome* with her Subdivisions: She was more a Nursing-Mother, than a Stepmother, for about eight hundred years, to the Gospel-Church, a fit place prepared of God for her defence as aforesaid, and ever had, and still hath (which the sequel will clearly shew) a reverend esteem for St. *Jerom* as chief of the primitive Fathers, whom Apostate *Rome* primitive (by joynt confederacy) conspired against: Therefore, this City in the 11th and 16th chapters (and not that in the 17th and 18th chapters) must be the tenfold Spi-

ritual *πῶρεῖα*, or City of *Papal Rome*, humbled, and somewhat reformed at first (and so prepared of God) by the then late dreadful fall, and translation of *Imperial* and *Christian Apostate Rome*: I pass by (for brevity in this place) those several joyful Acclamations and Alleluia's of the Church in the 19th chapter, which she exprest in, under, and at the beginning of *Rome Papal*, after the fall of *Christian Apostate Rome*; which Alleluia's, as also above 800 years of the first Dragon's binding, fell out, and were fulfilled in the first times of the Beast, and false Prophet Papal, chap. 19. 20. & chap. 20. 4. But the perfect dilucidation of these things (though intelligent Readers may at present perceive them) appertain to their due places in the sequel, where we handle them at large.

Sixthly; This threefold City, and the Holy City co-indent in a contrariety: *But the Court without leave out, for it is given to the Gentiles, and the Holy City shall they tread under foot, &c. chap. 11. 2.*

The Holy City: There's the City of God (the Gospel-Church) troden under foot.

They (those Gentiles that trod her under foot) There's this threefold City, in the 8th verse more fully set forth.

Both are Cities: Therein they co-indent.

The Holy City shall they tread: There's their enmity, or contrariety.

This contrariety, and its cause, is threefold. And first,

The Holy City is contrary to *Spiritual Sodom*, in opposing sensuality.

Contrary to *Spiritual Egypt*, in impugning fordid tenacity.

Contrary to *Apostate Salem*, in opposing factious pride and ignorance.

This threefold opposition from the Holy City, is the sum of all Christian duty: Herein (or in nothing) must all Ministers

fiers exercise their Preaching, and they, and all Saints their practice, for their own Salvation, and examples to others.

The contrary opposition from this threefold City, is the summe of all iniquity in the tenfold body of the Apostacy of Antichrist: What that threefold Iniquity (because wrapt in the darkeſt myſtery of deceit) is, we ſhall ſhew in its due place, and ſo ſeek to remove many groſs miſtakes, in manners, amongſt all Sects, Societies of diſſenting Brethren, and (too much) amongſt true Saints, that ſo men may better know how, and what to reprove, or preach againſt, and a right means to true peace and proſperity plainly appear: For, *How ſhall they preach* (the Text ſayes) *unleſs they be ſent?* And we may ſay (I ſay not of all) of too many; How ſhall they be ſent to reprove, that know not how to reprove? or to preach, that know not what to preach (know not what Manners, what Opinions to approve, what to preach againſt:) By this means deadly ſtrife and diſcords are built upon miſtakes frequently every where; but Peace inviolable is not built upon the pillar and ground of truth. But

The Holy City or true Church, is no literal, but a Spiritual City: For her Type (the Jewiſh Church) was a Spiritual, and no literal City, but ſometimes ſcattered in all the 127 Provinces from *India* to *Ethiopia*; *Eſth.* 8.9. & 9.30.

So her Antitype (the Holy City, or Goſpel-Church) is no literal, but a Spiritual City, ſcattered in many Nations and Church-Societies: Her Saints ſit down, ſome in *Spiritual Sodom*; ſome in *Spiritual Egypt*; ſome in *Apoſtate Salem*; Some are ſetled in this Society of diſſenting Brethren, ſome in that Sect.

And ſo her Antitheſis (*Papal Rome*, called *Babylon the great* in the 16th chapter) is no literal, but a myſtical City, becauſe called. (ſpiritually called) *Sodom and Egypt*, where alſo our

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Lord was crucified, chap. 11. 8. And because extended as far in all Sects and Nations as the Holy City (troden by her under her feet) is scattered. For,

Seventhly; This City (say the texts in the 11th & 16th chapters) was a great City; Nor *Sodom*, nor *Egypt*, nor *Pagan Rome*, nor *Apostate Salem*, could ever equal her greatness: *Literal Egypt* was a large Nation, and the place (to the whole Type-Church) of her refuge, and defence from the famine: So this City (called expressly *Spiritual Egypt*, chap. 11. 8.) was also the place prepared of God for the whole Gospel-Church; Her place (I say) of refuge and defence from the face of the second Dragon for 1260 years, chap. 12. 6, 14. Wherefore, As Type-*Egypt* was a National City; So this City (Antitype-*Egypt*, complex of many Sects and Nations) is a City of Nations, and so the Text expressly asserts, v. 9. *And they of the People, and Kindreds, and Tongues, and Nations, &c.*

And Nations; And what of them? *shall see their dead bodies*; where? *in the street of this great City*, ver. 9. This City (as *Egypt* was a Nation) was a City of Nations: That those Nations in this City were at least ten, we shall shew in the sequel. But *Literal-Rome* (that now is) is (by the estimate of many Writers) but the tenth part in extent to *Pagan-Rome*: And it were very absurd to imagine, that *Rome* that now is, (the το δέκατον of modern Writers) but the tenth part (as many modern Writers account) of the greatness of *Rome-Pagan*, can be *Babylon the Great*, or the tenfold Body of the grand Apostacy.

Herein, therefore, *Papists*, and *Reformists* are both mistaken: All *Papists* (few or scarce any excepted) misapply all those texts in the 11th, 16th, 17th & 18th chapters (that mention a City) to the City of *Heathen* and *Imperial Rome*, and bless themselves in their security, as not at all concerned therein:

therein : In those texts of the 17th and 18th chapters they are not mistaken ; but much mistaken in those texts of the 11th and 16th chapters, which intend (as we have proved, and I shall further prove) Papal-Rome only with her subdivisions. But,

The *Reformists* mistakes herein are twofold : For they misapply all the said texts to Papal-Rome, to which those in the 11th and 16th chapters only (and not those in the 17th and 18th chapters) appertain.

Their second mistake herein is manifest : for they misapply all those texts to Papal-Rome, and intend thereby Rome-Literal : But the City (in the 11th & 16th chapters intended) is no Literal, but a Spiritual City, complex of many Sects and Nations, as the texts themselves expressly shew, and we have fully proved. Howbeit, I deny not, that Rome-Literal (that now is) is one chief Spiritual Metropolis in the Decapoly of the Apostacy of Antichrist, and may fall by fire or sword like other Cities ; But the Decapoly, or tenfold City aforesaid, is the Spiritual City properly intended in the texts of the 11th and 16th chapters, as those in the 17th and 18th chapters held forth Rome-Heathen and Christian, apostate in manners, by whose fall in 412, Rome-Papal (or this tenfold City of Apostacy) rose up.

Weapons made up of mistakes are powerful means to destroy all those that use them, most dangerous to the true Church. Such weapons in her hands against *Papists*, or others, will never prosper : Let it therefore be her chief care to cast away those weapons far from her.

Lastly ; These two great Cities (Pagan and Papal Rome, both called *Babylon the great*) are further signally different and distinct : In their times, stated,

In the durations of those times,

In their sins.

In their Plagues.

In

In their Times stated; The last beginning, when the first ended, about four hundred and ten or twelve.

Secondly; In the durations of those times: The proper *Epoche* of the first being but about 460 years: But, of the second, 1260 years.

Thirdly; In their sins: The sins of the first being (for the most part, or until she drew near her dissolution) literal and sensual; But, of the second, more spiritual. And therefore,

Fourthly; They signally differ in their punishments: For, the Plagues of Heathen and Imperial *Rome* (she being a literal City, and her sins more literal) were literal Plagues (As, literal *Death, Famine, Fire*) chap. 18.8. But *Rome-Papal* (she being a spiritual and an expansive City of ten Nations) could not be capable of a literal circundation by an Army, nor of being consumed by literal Famine and Fire: Her Plagues (she being a City of another nature) are expressly set down to be of another kind, chap. 11. 13. & 16. 18, 19, 20, 21. As by a tenth part of her falling, And the rest glorifying God by sincere repentance, and true conversion, ver. 13, &c. And this City (by this, and all these undeniable demonstrations) is the threefold City of Papal-*Rome*, (containing many Sects and Nations) which the texts in the 11th and 16th chapters intend only: But I am ashamed to insist thus in refelling such plain absurdities (though it be some fault in Saints) of fond pleaders for errors in opinions and manners: Let the Reader observe the further refutation of like mistakes, as he finds them in the sequel.

This Cities triplicity, and what this City is, thus fully proved, irresistibly proves these truths:

First, That the Churches Antithesis cannot be any one single Person, City, Sect, or Nation; but a threefold Politick Body, complex of many Persons, Sects, and Nations.

Secondly,

Secondly, That this threefold City, and the holy City, are Syntititheses, or contrary to each other.

Thirdly, That this contrariety betwixt both consists (on this threefold Cities part) in sensual profaneness, worldly avarice, and spiritual pride.

And (on the Holy Cities part) in that sound Doctrine and sobriety that brings equity.

Secondly, In Mercy.

Thirdly, In Veracity, or Fidelity to keep Gods commands (what is possible) without violation: And these three are the three fruits of Faith, Hope, and Charity: For; He, that hath unfeigned faith, feareth God; He, that fears God, is careful to judge, and do (as for and before him) righteous judgment: Righteous judgment (the root of obedience) is the more proper fruit of faith: For; the Doctrine of true faith teacheth righteousness, and true faith it self layes hold on Righteousness unto justification, and (by exerting righteousness) shews forth Sanctification.

Secondly, He that hath true Hope, hopeth for mercy from God, and therefore sheweth mercy to men: Mercy is the more proper fruit of hope.

Thirdly, Fidelity to keep Gods commands (the fruit of Charity) is *umbellus obedientia*, the bond of obedience and Girdle of truth, without which all good works of mercy and equity fall away, and Faith and Hope have no force: If you love me (saith our Saviour) keep my Commandments: Veracity or Fidelity (the fruit of love) is the keeping or a sincere care to keep Gods commands, conform to Gospel-rule: This, thus far, may briefly serve (as a Synopsis of the Body of Divinity) to shew what the Mystery of God, and the Mystery of Iniquity (with the Series and Effects of both) are, which the sequel will shew at large.

It is needful here (before I proceed) to shew the evils, mi-
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stakes in opinions and manners produce, with the necessity and difficulty of their removal: The removing of them (as the only one thing necessary) is of transcendent utility: For, if God (not sparing *Moses*, his friend) would have kill'd him because he had not circumcis'd his Son, how much less will he spare those that espouse (the real uncircumcision) errors in manners and opinions instead of the knowledge of the truth and practice of it: Therefore, not to remove them is most dangerous, the greatest misery; their removal the greatest mercy.

The World (saith the Text) lyeth in wickedness: That is, all its parts and subdivisions (I wish true Saints were free from this fault) lie (like Birds caught with Lime, or *Fonah* wrapt in weeds) in the wickedness of errors, in opinions and manners; therefore the Plagues of the wrath of God (the hail stones of his ire) are so vehement, accure, fierce, and frequent; from which Plagues (that threaten perdition) they can no way fly, but by removal of those mistakes: little safety to themselves (without that) can they look for; nor hope to have any firm unity, or faithful amity from Professors of different persuasions, Papists, Turks, nor scarce one with another: Every man (till misappositions in opinions) (the seeds of miserable dissention, and perfidious enmity) be removed) must have just cause to fear from all hands, and say

Perditus ensem

Hasurum fugulo jam puto, jamque meo:

It is therefore high time that Men and Saints seek to remove those mistakes, that threaten to remove them from the Earth.

All mistakes (by full and friendly conviction) may be removed, when violence avails nothing; The hardest knots are easily untied by gentle loosening, when pulling hard the cords ties them the faster: This is the means to remove those

*Mollis ibi
victoria,
ubi amor,
sola veritate, vin-
cit.*

those mistakes, and that the means (the only means) to remove those plagues. But

Secondly, So great is the difficulty of this Christian duty, that few are found fit to discharge it, Therefore whiles many pretend to remove mistakes, they make many, and remove none: For, all Professors (few excepted) are wilful (by earnest contending) to defend their errors in opinions and manners, as the strong man that kept the house, would not forsake his holds.

Therefore the world sits in darkness by means of mistakes, because the written Word (the derivative Fountains of Light) are darkened by them; so that men draw misappositions for truth, from them, and rather multiply than remove their errors in opinions and manners.

The smoke (saith the Text) of the bottomless pit, darkened the light of the Sun, and the light of the Air (possibly the light of Reason, and the light of Religion) and what was that smoke but mistakes (instead of truth) exalted, that even the Scriptures are darkened thereby; therefore, the inevitable necessity of their removal is manifest. But

As this Christian duty is the chief duty of all (of all Ministers and Magistrates especially) so the difficulty to discharge it further appears from those oppositions, that attend it. If any man (fit for it) does endeavour it, so far is he from finding due assistance, that all envious competitors of pride and ignorance (as *Corah's* Company against *Moses*) cry out against him, as one that boasts in vain, seeks praise of men; they tell him he's too proud, and takes too much upon him: For it hath ever been the Infallible character and practice of proud *Hypocrites*, to deprave, in this manner, those men: Howbeit, the ingenuous concession of very many (convinced of their mistakes,) I must acknowledge. But the chief strength of all difficulties, in the discharge of this

duty, is from the censorious and rash detractions of many of the most Learned, and seeming most Religious that mistake (of all mistakes the most dangerous) the rash Spirit of truth contradicting pride for the spirit of truth, not knowing of what spirit themselves are: For, even they (if any man be fit for this duty) detract (as if they were impatient to abstain from unbridled temerity) from his works before they know them, from his words before they hear them, and from his writings before they read them: So are they too ready to aspire unto that Pharisaical pride by which Christ was crucified, and fall into the condemnation of the Devil; whereas, were they so noble as not to censure before they see, hear, or read, they might possibly find no cause of cavil, nor perhaps of dispute: And this is all I humbly request at their hands.

The Priests of the Lord bore the Ark upon their shoulders, so should all Saints support the truth (which the Ark figured) in Theory and Practice; But (*nisi ut hoc humeris hominum genus*) this sort of censorious men (I say not men of any sound judgments) set to their shoulders (not as the Priests of the Lord to support the truth, but) to cast it down to the ground, and tread upon it, that so (minding the praise of men, and private gain) they may establish their own brain sick conceits for substantial truths: These are men (for the most part) of much confidence, that consider little; Men of much velocity in lavish loquacity, whom the multitude admires; Too quick to move a question, to make objections; most slow to see, and remove mistakes; Men prodigal in endless disputes of verbal impertinency: From these men the most irrational and greatest oppositions arise to retard all hands held forth to discharge this needful Christian duty: But he that minds this necessary and indispensable duty to God and man, must not regard (besides sordid neglects) the worst

worst insolencies of vile ingratitude, nor many difficulties; I shall therefore humbly endeavour, in this Treatise, to remove those mistakes in Opinions and Manners, that chiefly hinder the true Prosperity and Unity of all Church-Societies, Sects, and Nations.

CHAP. V.

Which of those three Heads of the aforesaid threefold City was the chief Builder of it; or when, and by whom it was built.

THe Founder of it was the false Prophet: For the times and the Laws (saith *Daniel*) were given into his hands, *Chap. 7. 25.* That is, dominion over all Powers Spiritual, and over the Potentates of the Earth was given him; therefore he was the fittest, and most able to be the Master builder of this threefold Mystery of Iniquity.

He began to build about the year 407, and had brought his Fabrick to a good forwardness (had almost finished it) in 607.

The threefold matter of which he made it, what it was we shewed before, and likewise its threefold form: Of that threefold matter (sensual, worldly, and proud Professors) he made Antichrist sensual, secular, and spiritual in the once Decapolite pale of Pagan *Rome*, and brought all those three into one great City, called (saith the Text) Spiritually *Sodom*, and *Egypt*, where also our Lord was Crucified.

He also bound the three Heads of it (the Dragon, the Beast, and himself) in a seeming firm bond of deceitful amity: *Connubio conjunctis stabilita Numina mundi*: He bound Antichrist sensual, secular, and spiritual, and those three Heads of their triplicit body (as it were) in a bond of Wedlock: The tenure of that Obligation was the false Prophets supposed Catholick Religion, confirmed by many dreadful, false miracles; Doctrine, for the most part, fundamentally sound, but shallow (carelessly, contentedly shallow) and by his peremptory claim of priority from his pretended right of Apostolick Succession.

The Premises are plain: First from Scripture, *Rev. 13. 12.* And he causeth the Earth and them that dwell therein, to worship the first beast: For, this beast (next himself the Head corner-stone) was the strongest support of his City of Apostacy; therefore it follows, and he deceiveth them that dwell upon the Earth by means of those Miracles, which he had power to do in the sight of the beast, *ver. 14.* That beast was the seven-headed Hydra of Rome: Papals Power Secular, that had ten horns, and all (though not at first) crowned, *Rev. 13. 16.* *old Rom had ten horns, and was crowned*

He causeth (saith the Text) the Earth to worship the first beast, to wit that beast, that is, he drew by deceit them that dwell upon the Earth (as supposed living, but indeed dead stones) into the building of this threefold City, and made that ten crowned beast (though he intended himself supreme) Secular head of it: For, what was this Unity or Great Faction of Iniquity (thus wrought by the false Prophets deceit upon those that dwell upon the Earth) but the tenfold body of Apostacy, which the false Prophet built by rallying the Nations through his lying miracles, which he wrought in the sight of the first beast: Thus, and by this means, chiefly did the false Prophet build this threefold City;

City, as it appears plainly from Scripture, and will no less appear, in its due place, from Church-History.

He also (by that beasts joynt help) built this City, therefore the Text saith : And he deceiveth them that dwell upon the Earth by means of those miracles which he had power to do in the sight of the beast : And why in the sight of the beast, but that he might be assisted by him ?

The three Heads were co-assisting, this building, the Dragon afforded matter and power, the beast was the Magazine of both, and made (by the false Prophet) the instrument to use that matter, and power to perfect this threefold City ; the false Prophet was the Master builder of it : For, the Dragon (by the false Prophets procurement) gave his power and Authority (the Supremacy therein) to the beast : And the false Prophet was the disposer, or chief orderer of it, that he might usurp Power over all unto himself ; therefore, he sought to strengthen that beasts hands exceedingly, subjugating by deceit the Nations under him : And therefore the Text saith, he deceiveth those that dwell upon the Earth by means of those miracles, which he had power to do in the sight of the beast : Miracles were for confirmation of Doctrine, and to ratifie the Offices and Messages of Prophets and Apostles, *Exod. 4. 5, 8. Heb. 2. 4.* So the false Prophets miracles terminated (as in their next and immediate effects) in the deceitful confirmation ; First of his message, and next of his seeming, sound, or somewhat Fundamentally sound, but shallow Doctrine, which was (though *Homonian*, and so far fundamentally sound) both carelessly corrupt and shallow.

And first, To confirm his pretended Apostolick message to them that dwelt upon the Earth, that he might build the Nations in the political body of his beloved City, and make them (by deceit) the matter of it ; therefore the false Prophets

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phets pretence to be sent to preach (for how should he preach unless he were sent) was one principal means, at first (and in all his Sects) whereby he deceived them that dwell upon the Earth: And this means (his supposed message or pretence to be sent to preach) is the first means in order, whereby he deceived them that dwell upon the Earth, and built this City.

The second means was (the next, and immediate end of his pretended message) his Doctrine of deceit, which was somewhat fundamentally sound (as we shewed before) but carelessly corrupt and shallow: For such Doctrine served best to make him deceive, and be deceived.

The third means (and that in order to confirm both his message, and Doctrine) was his false miracles: And he deceiveth them (saith the *Text*) that dwell upon the Earth by means of those miracles &c. where we clearly see, that the Spirit of truth asserts: That the false Prophets chiefest power to deceive the Nations was (as the fountain of deceipts) in his false miracles: For, the *Text* saith not, He deceived them that dwell upon the Earth by his false Doctrine, or pretended message (though he did that by both) but he deceiveth (saith the *Text*) them that dwell upon the Earth by means of those miracles, &c.

Every simple Impostor can deceive by unsound Doctrine, but these miracles which the false Prophet wrought, were (as it were) miraculous deceipts: Those miracles, what they were, and when, and how wrought, we shall shew afterwards.

Them that dwell upon the Earth: There's the matter of this threefold Cities building. And he deceiveth them, there's the manner and chief means (in his Apostolical pretence, doctrine, and miracles) by which he built this threefold City.

He

He (the false Prophet) there's the Master-builder of it.

And, If he had power, in such sort, to deceive them that dwelt upon Earth, and could thus compel, frame, and mould the Nations by deceit; then he must needs have power to deceive the second Dragon; did deceive him, caused him to accord with the wounded beast, and give him his power; and caused both to communicate, or consign their powers to himself; *Rev. 13. 2, 4. Dan. 7. 25.* For, there were two Dragons as we shewed, and shall after more fully shew: The first was Rome Pagans power secular till about 314, when his former might was much abated: But he retained some strength till about 412.

The second Dragon was, at first, the prevailing power of the Nations of the North, that began to translate Rome Imperial about the year 407. This second Dragon (by his military achievements, and enrichments thereby) became the fountain of power to Papal Rome, and a free dispenser of it: For, he gave his power, seat, and great Authority (the Supremacy therein) to the (by himself wounded, but after Decadademick) beast secular, and papal.

But the false Prophet, that seduced the Nations, deceived this second Dragon, opened his mouth of deceit (and the earth opened, saith the text, her mouth) and swallowed up that Dragons mighty flood, *chap. 12. 15.* He in some sort swallowed up that Dragon also: That is, He (the mouth of the earth, or Oracle of that mouth) drew by deceit that Dragon with his forces, and Nations, to embrace the unity of the Church of Rome, which was chiefly done from about 407, in the space of 100 years.

He gave (but the false Prophet perswaded him to give) his seat and power (the Supremacy therein) to the then rising beast secular, and Papal, and perswaded both to give, or

submit unto himself the pre-eminence of power: For, the first five hundred years (after the false Prophet began to put his deceitful hand to this wicked work) were times of reciprocal donations, and receptions of great gifts to, and from the Dragon, Beast, and false Prophet, and from those that dwelt upon the earth: And so the text saith expressly, *Rev. 11. 10. And they that dwell upon the earth shall send gifts one to another*: As we shall also amply shew (in its due place) from Church-History: therefore, those gratifying times, by sending gifts one to another, were the false Prophets chief edifying times, wherein he was most successful in building by deceit, this threefold City: For, as Christ (that Prince of true Prophets) built his Church upon the sure rock of truth; So, this false Prophet *Bicorne*, built her *Antithesis* (this threefold City) upon the seeming rock of false appearance and deceit.

And, that it was the false Prophet that built this City by deceit, the text expressly tells you, *chap. 19. 20.* Where this grand Master of false miracles is expressly called, the false Prophet that wrought miracles before the beast to deceive: He had the unhappyness to tie (not the True-love-knot of Christian Charity, but) *ternos, tribus nodis, colores*, three heterogene twists in a threefold cord of wickedness.

That threefold twist was begun (but weakly begun) about the year 407. But, about the year 620, it was a threefold cord not easily to be broken: then the false Prophet seemed somewhat to slack his hand: that work never went on so well after: But about 250 years before *Atropos* should cut that cord by a *final excision*) it began to be divided into three parts, and much raveled into Modern Sells: Into three parts, perhaps Papists, Turks, and dissentors from both: And the great City (saith the text) was divided into three parts.

Lastly,

Lastly, To these Arguments, and Scripture-evidences (sufficiently proving that the false Prophet was the Master builder of this threefold City) we shall add Church History for the full, and irrefellible proof of it: But that would take up more time, then I can spare otherwise then in its due place.

CHAP. VI.

What the Epochæ of those three Heads, and of this threefold City (all synchronizing with eight other) are.

WE shall first unfold the meaning of the word (Epochæ) because some may except against the usual acceptance of it.

Ara, Epochæ, Olympias, Lustrum; &c. are computations of times.

Lustrum is not the first year of five (though that be the beginning of it) but the space of five years.

Olympias pro quadrennio usurpatur, is the space of four years.

Ara significat numerum computum, & propriè terminum a quo numeramus, is the computation of time from its beginning, but, more properly, the beginning of it. But

Epochæ is a word, literally, of a much fuller expression; and signifies not ἀρχή, *principium* (though it comprehends that) but is the time of any thing from the beginning to the end of it.

Epocha (say some) ἀπέχειν, *retinere, sistere*, is the retention or duration of the time of a thing.

Epocha (saith another) *interwalla dicuntur, quod in illis consistantur, & terminantur mensura temporum*, are the spaces betwixt two *termini*, which (as the first, and last parts of those Epochaes) begin and end the durations of them.

Epocha *Apocalypses* (saith Mead) *sive statueris principium, &c.* If they have a *principium*, they must have a Period, and consequently an *Interstitium* of time betwixt both: I might make the like irrefellible inferences from many Authors, that thus take the word for two *termini*, and the duration of time betwixt both: And thus I take the word (Epoche) especially, because it serves best to explain my meaning in this Treatise.

The Intervals, or Epochaes, I shall here insist upon, are in all twelve; And all twelve synchronize in the same duration of 1260 years: we shall first propose, or nominate all, and after prove them.

The first, second, and third Epochaes are of the Dragon, Beast, and false Prophet (that Cities three heads) and are proved from these texts, *Apocal. 16. 13. chap. 12. 14 ch. 13. 5. Dan. 7. 25. chap. 12. 7.*

The fourth is of that threefold City of the same duration, and is proved from those texts aforesaid, and sundry others.

The fifth is of the Churches flight and defection.

The sixth is of her duration in her place prepared of God: And these two Epochaes (which mutually unfold each other) we shall prove from *Thef. 2. 3. Rev. 12. 1, 6, 14.*

The seventh is of her being troden under-foot of the Gentiles, proved from *Rev. 11. 2, 8, 9, 10, 11.*

The eighth is of the death of the Witnesses (not so killed, but as they might Prophesie in sackcloth all the time of their lying dead) which we shall shew from *Rev. 11. 7, 9, 11.* and from other texts.

The

The ninth is of the Witnesses prophesying in sackcloth, proved from *ch. 11. 3, 6. ch. 12. 6, 14.*

The tenth is of the sounding of the six Trumpets, proved from the texts aforesaid, and *ch. 10. 6, 7, &c.*

The eleventh is of the pouring forth of the six Vials, proved from *Rev. 11 6. ch. 16. 17.*

The twelfth of the restraint of Spiritual rain, proved from *ch. 11. 3, 6. Luke 4. 24. James 5. 17.*

Lastly, We shall give an Epitome of the denominant matter, and transactions of these twelve Epochæ for 1260 years. All these twelve Epochæ are of a longer duration, by above a 1000 years, then any type-Interval that I observe in sacred Scripture; And all twelve are longer (by above 800 years) then the proper Epoche of Pagan Rome, or of the first Dragon: Therefore, all these twelve Epochæ must of necessity appertain to the transactions of Papal Rome, as we shall instantly shew. We shall also (in few lines) labour to make the premisses so plain, both from those texts, and Church-History, that the judicious Readers may rightly judge them fully concludent: For the miseries of men and Saints surpass all sorrows in this particular; That they halt betwixt pluralities of opinions in this threefold dark labyrinth of errors, and are scattered into sundry Sects: And what may redress, what means may remedy those dreadful miseries?

I answer, The full manifestation of these Epochæ in the true Series of the matter of their denominations, may be (*flumen certissimum*) a most sure guiding thred out of this threefold furnace of afflictions, and Abyſſe of intricate evils.

Nor need it be thought impossible to prove them all; nor perhaps to make them fully concludent: For God hath ordained two lawful witnesses to establish every truth; And two testimonies, for each Epoche, from sacred Scripture, may make

make them fully concludent, which are the fewest we find for each: Howbeit, we shall (in the sequel of this Treatise) reduplicate this double testimony (of it self sufficient) by ample Church-History of consonant record.

Full mouthed men (the least in force) we fear not much, nor the flood-gates of rash and railing folly, nor do we much dread that mis-apply'd assertion [*Scriptura symbolica non est argumentativa*] which some are pleased to abuse to blaspheme the Scripture: what the right meaning of that saying is, we shall shew afterwards; But I return.

We shall speak of this threefold body, and of its three heads conjunct, because they are necessarily, concurrent in their Epochæes. This threefold City (being the triplicit body of those three heads, the Dragon, the Beast, and the false Prophet) must have with them the same Epoche: For bodies, and their heads are so inseparable; That when either ceaseth to be, both discontinue: But the second Dragons duration (and he's the first head of this threefold City) was to be 1260 years, as will clearly appear from *Rev. 12.6, 14.* Therefore this threefold body Politick must have the same Epoche: But here I must further distinguish betwixt the two Dragons; because their far different Epochæes clearly distinguish betwixt both, and (excluding doubt) denote *irrefellibly, that there were two.* I have oft before briefly hinted, that there were two, but shall here (as in its more proper place) fully prove it, and clearly distinguish betwixt both.

The first was Roman; The second, at first Teutonick: The first was originally Pagan; the second (when he first invaded the Primitive Church, and vanquished her Witnesses) was Pagan^{or}ian, after a Papal, then Mahumetan: the first was the head of Pagan; the second the raiser up of the first head of Papal Rome: without the first, Pagan Rome had never been; without the second, Papal Rome (as a body is
not

not brought forth without an head) had not been born: For, he (her first head in Scripture order) took away him that letted her rising up, *Thes. 2. 7.* That is, he translated *Rome* Imperial about the years four hundred and seven, ten, or twelve; Drove the Primitive Church into the Wilderness, killed her Witnesse, and then took away the weak remnant of Pagan Rome by a final excision; All which letted (till then thus taken away by this second Dragon) the rising up of Papal Rome.

And when the time of those two Parents (the Earth, and the Sea) was come to the Birth, and there was no strength to bring forth the Bicornie, and Decacerastick beasts Papal, then did this second Dragon (though he wounded both those Infant, new born beasts with a sword) give power to their two Parents to bring them forth by affording what furthered (in that grand design) their sick desires: For he took away all that letted, and filled other Nations of the Empire (besides *Italy*) with his Armies, that they could not hinder it: He also gave strength and means of growth to those two Parents (by him first wounded) Off-spring: For, he gave his power (the Supremacy therein) to that Decarch secular, and Papal, whom the Sea brought forth, and likewise power to the Bicornie beast, *Rev. 13. 2, 4. ch. 11. 10. Dan. 7. 25.* That is, he (immediately after he had taken and burnt *Rome*) left the ruins of it (with *Italy* almost ruined) to the wounded beast and false Prophet Papal: For, *Honorius* (that good Emperour, though a man of no great gifts) durst not, at least did not reside any more at *Rome*: And that second Dragon (in some process of time) consigned his kingdoms to the false Prophets care, embracing himself the unity of the Church of *Rome*: He, several wayes, and at sundry times, gave his seat, and power (which he took away from those he took out of the way as aforesaid) to the beast, and false Prophet: wherefore.

He

He that is taken out of the way, and he that taketh him away, must needs be two : But the first Dragon, and Imperial Rome (that letted the rising up of Rome Papal) were taken out of the way : But he that took away the first Dragon with Rome Imperial was this second Dragon, *2 Thes. 2. 6, 7. Rev. 13. 2 4.* which also Church History hath confirmed and will more fully confirm; Therefore there must be inevitably two Dragons, the second taking away the first, and the first taken away by the second; which also we find apparent from Reason, Scripture, and Church-History.

The first we find in Heaven, and we find the Woman (the Gospel, and Primitive Church) in the same Heaven of power at the same time, *Rev. 12. 1, 3.* But she had not (at her first ascending into that Heaven of authority) such full power as that first Dragon had: For, he stood before her (in the time of *Constantius* the first, and in the beginning of *Constantines* Reign) to devour her Child so soon as it was born, *ver. 4.* That is, to destroy every man that might (as a Christian Prince, Emperour, or Magistrate) defend the Church.

The Woman, or Gospel Church, was then in Heaven in a double respect, or in a twofold acceptation of the word, Heaven; but the Dragon only in a single acceptation of it.

And first, the word Heaven holds forth an holy conversation; And, in this acceptance of the word, the Church was then said to be in Heaven (shining in the splendor of her Primitive Graces) and not then fallen from Heaven, nor fled into the Wildernesses, where her good works were much more dark, and less visibly conform to Gospel Rule.

Secondly, She (not only had her conversation in Heaven, but) was ascended also into the Heaven of power, and Authority in the Roman Empire, and sat upon part of that Dragons throne whereon that Dragon sat Supreme; And,

in this respect, both she, and that first Dragon were said to be in Heaven; that is, in the Heaven of high power, and Authority in the Roman Empire: For, in that Heaven of an holy conversation with the true Church, that Dragon never was, nor could be: His conversation was not in Heaven, but quite contrary to her Heavenly conversation: Nor was he in Heaven: That is, (as some assert) in the true Church: For, both the Church and he are said to be in Heaven, and he not in her, or for her, but before, and against her: But he was in Heaven, that is, he inhabited the Heaven of high power, and Authority in the Roman Empire, and was far above the Primitive Church at her first arrival into this Heaven: For, we find her there crying, *travelling in Birth, and pained to be delivered, that she might bring forth a Man-child* (a Christian Magistracy, or power secular) to protect her from that red Dragons bloody persecutions; *And we find him standing before her to devour that Man-child, or Christian Magistracy, should she produce any: But she brought forth a Man-child* saith the text: That is, a Christian power secular, and Military (*Michaels substitutes*) *that overcame that Dragon and cast him out, so as his place was found no more in the Heaven of Supream power and Authority in the Roman Empire.*

He strove various ways, and at several times to regain his place; regained some power, *but his place was found no more in Heaven*: He had some power for a very short space, power to persecute the Church, but prevailed not: He never after arrived to Supream Power in the Roman Empire, but was, soon after, deprived of his being, and, (about 413) cast into the bottomless pit forever: By this it may plainly appear impossible that this Dragon should give his seat, and power to the beast secular, and Papal, when he himself had none to give, and when that beast was not in being, who existed not till that Dragon (that letted, as the text saith, his rising

sing up) was taken out of the way : But *the Dragon* (saith the text) gave his *seat, power, and great Authority to the beast* : Therefore that was the second Dragon.

But, for the Readers irrefellible eviſtion, we ſhall conſider the Paterns, or Prophetick Types, and compare them with their Antitypes : And firſt, we find the type-Woman (the Jewiſh Church Primitive, *Jacobs* Family) in Heaven, adorned by an heavenly converſation, having the Sun, Moon, and twelve Stars her Lights, and guides, *Gen. 37. 9.* So we find her Antitype (the Goſpel Church Primitive) in Heaven alſo, having the Sun, Moon, and twelve Stars her Lights, and guides, *Rev. 12. 1.* Thus we ſee, that the Propheſies of the old Teſtament (even in *Genesis*) were not finally fulfilled (as ſome affirm they were) at the death of our Saviour, or at the deſtruction of *Jeruſalem*, but, ſignally, ecchoed forth future tranſactions far beyond thoſe times ; But of this we ſhall give (after a ſhort progreſs) full proof.

The type-Woman (*Jacobs* Family) was (as it were) aſcending into the Heaven of power, become more mighty (ſaith *Pharaoh*) then the *Egyptians* : therefore, that Dragon (for ſo the Scripture calls *Pharaoh* expreſly ; the Dragon *Ezech. 29. 3.*) ſtood before that woman to devour her Man-child : And this Dragon of Rome Pagan (that Dragons Antitype) ſtood before the woman (the Goſpel, and Primitive Church, aſcended into the Heaven of power) to devour her Man-child alſo, ſo ſoon as it was born, *Rev. 12. 4.*

The type-Dragon (*Pharaoh* with his ſervants) were caſt out of their Heaven of power into the Sea ; Sank as a ſtone in the mighty waters ; The Sea covered them for ever, *Exod. 15. 10.* So (his, and their Antitype) this Dragon of Rome Pagan with his Angels (ſervants, and Officers) were caſt alſo out of their Heaven of high power (as a great Miſtſtone caſt into the Sea) into the bottomleſs pit for ever more, *Rev. 12. 9. ch. 18. 2. ch. 20. 3.*

The

The type- Dragon, *Pharaoh* (thus sinking himself for ever) had then no feat, or authority to give to another: And this Dragon of Pagan Rome (his Antitype) thus sinking for evermore, had no feat, power, or authority to give to the Sea-born beast secular, and Papal, who also existed not till after that Dragon fell for ever as aforesaid: Thus we see the Prophetick type (*Pharaoh* with his servants) is so apposite to its antitype (the first Dragon, and his Angels) that it seems a real, and literal relating of it: Both perished without power; both had not to give, both did not give the least power to any other: But *the Dragon gave his power and great authority to the beast, Rev. 13. 2. 4.* Therefore that was the second Dragon.

We shall now examine another Patern, or Prophetick type, and compare it with its antitype: *How art thou fallen from Heaven, O Lucifer, Son of the morning? How art thou cut down to the ground, Isa. 14. 12.*

Who was this that thus fell from Heaven, and who was thus cut down, but only the Representative of the Kingdom of *Babylon*?

And from what Heaven did they thus fall, but from the Heaven of high power, and authority in that Kingdom?

And this Dragon of Pagan Rome (the Representative secular of subantitype Babel, *Rev. 17. 5.*) was *cast down from Heaven unto the Earth, chap. 12. 8.* And what was this Heaven, out of which he was thus cast, but the Heaven of high power, and authority in the Roman Empire: And thus *Mead*, and most expositors expound the word Heaven, in those texts, to be high power; and authority; and, indeed, those texts thus explain themselves: This was that Heaven of power, wherein this first Dragon stood, when he stood before the Woman to devour her Child: For, in any other Heaven, he could not stand with the Primitive Church,

And how did type Babel, with her secular head, fall from this Heaven of power? And how did her penultimate antitype, or sub-antitype (Rome Pagan) and her head (the first Dragon) fall also from the same Heaven of power, and authority, unto the Earth? I answer, type Babel, and her head secular, fell from that Heaven, when she fell into the hands of *Cyrus*, that subdued both her, and him.

And sub-antitype Babel (Rome Pagan) and her head (the first Dragon) fell also from their Heaven of power, when they fell into the hands of *Constantine*, and his armies (*Michaels* substitutes) that conquered both her, and him about the year 320.

But type Babel, and her captivated head, rebelled in the days of *Darius Hystaspes*, for twenty months: But she, and her fallen head (by that Rebellion) fell lower from Heaven unto the Earth: For, her Rebels, in her, slew the women of that City, that they should not hinder them in their designed work; And *Sopyrus* (by a policy cruel to himself) betray'd the men into the hands of *Hystaspes*: So she (as a further progress to her final depopulation) lost very many both of her men and women: She (raising that Rebellion to regain her place) was exceedingly weakened thereby: It quite brake that conquered power, which she had in peeces and her place was found no more in heaven.

So, the first Dragon (the then fallen head of sub-antitype Babel, or Rome Pagans sudu'd representative) rebelled also against the Gospel Church, and her Masculine Off-spring, that had subdu'd him: He persecuted the woman (persecuted her, chiefly, under the form of an *Arrian* in the time of *Constantinus* the second, *Fulian*, *Valens*) but prevailed not; the Primitive Church prevailed against him, and his place was found no more in heaven. But:

Thirdly, *Selenus* (after type Babel, to her own utter
ruine,

ruine, had rebelled as aforesaid) drew five hundred thousand ^{Heylyn Geog.} of her Citizens out of her, to inhabit his (by him new built) *Selusia*: wherefore; As *Cyrus* drew her River dry, and so subdu'd that City at first; So *Selencus* (draining that City of her Inhabitants) brought her to the next door to eternal desolation, which soon after followed: For, the place where she formerly shone like a resurgent Star, was a Forrest, where the Kings of *Persia* used to hunt in *St. Jeroms* time: How art thou fallen from heaven, O Lucifer, son of the morning. And so;

When the first Dragon (the captive head of sub-antitype Babel, or Pagan Rome) had rebelled against the Gospel Church, and his Victor, her Manchild: Then he, and his Angels (falling the faster from heaven for that Rebellion) were cut down to the ground: For, the Churches Eagles of high power in the Roman Empire (the Orthodox Emperours, *Valentinian*, and *Theodosius*, with his Sons) bound him (the more for that Rebellion) with cords which he could not cast from him, and with strong chains (their strict Edicts against *Arrians*, and Heathens) which he could never break: Therefore (thus begirt with the bands of eternal death) he besought the second Dragon (the *Barbarians* of the North) to pity his deplored estate: That second Dragon (mindless of his miseries) came about 407, and (about 412) trod his feeble and dying remnant under his careless feet: Thus dyed that Dragon (poor as *Codrus*) not having any inheritance, nor heir to inherit.

But the Dragon gave his seat, and great authority (the Supremacy therein) to the beast; therefore that was the second Dragon. That beast secular, and Papal, blasphemed them that dwell in Heaven. *Rev. 13.6.*

By heaven there, is meant the heavenly conversations of Saints, whom that beast blasphemed. *Rejoyce ye Heavens, and ye*

ye that dwell in them, chap. 12. 12. There; by heaven, is meant (not only the heavenly conversations of Saints, but) the high power, and authority of the Primitive Church, prevailing against the first Dragon, and possessing his throne of power, and authority in the Roman Empire, out of which heaven of power he was cast as aforesaid: For, he had no other heaven, held no other: That was his only heaven in which he was, where, and when, *John* saw him in heaven.

And this was that heaven, in which the Primitive Church stood with him (when he stood before her) and was there without him (after he was cast out) when her Manchild or secular head, sat sole Monarch in the throne of the Roman Empire. *But rejoyce ye Heavens, &c.* By heavens here, is more especially, meant the Western Empire and Churches, that were more heavenly minded, more Orthodox, and more fruitful in good works (conform to Gospel-rule) then the Eastern Churches were, who were much more corrupt with Heresies, Arrianism, and evil manners; And therefore (as they scarce could be counted true Churches, and so called heaven) were called the earth, and the Sea: *Wo unto the Inhabitants of the Earth, and the Sea: For, The Devil is come down to you, having great wrath, because he knoweth he hath but a short time, ver. 12.* For, That first Dragon (acted by the devil, and therefore called the Devil) got by Rebellion, so much power (for a short space) against the Inhabitants of the Earth, and the Sea (*Egypt* and the East Empire) as to persecute many precious Saints in those infamous out-places, that less regarded the truth of the Gospel in Doctrine and manners: But he prevailed not (or very little) against the Western Churches, who were much more found in faith, and manners, and, therefore called Heaven: *Rejoyce ye Heavens, and ye that dwell in them; wo unto the In-*
habi-

habitants of the Earth, and the Sea, &c. But; Of this I have written at large in my Tract against *Chiliasm*.

This first Dragon thus prevailed (under his eighth and last head, and, chiefly under the form of an *Arrian*) against the Inhabitants of the Earth, and the Sea (*Egypt*, and the Eastern Empire) from the death of *Constans* to the death of *Valens*, about 18 years: Then was he bound (as we have shown before sufficiently) by *Theodosius*, and his two Sons with a new recruit of chains so strait, that he could scarce breath, or rather must breath his last: Then (seeking aid of the second Dragon) that Dragon came, but did not succour him (sad, poor, dying, distressed) but destroy'd for ever (about 412) the feeble relicts of him: Therefore, this first Dragon had not then, nor long before, any free power, seat, or authority: But the Dragon gave his seat, &c. Therefore that was the second Dragon.

The first Dragon was *Draco devillus*, a Dragon subdu'd by a woman: *She overcame him by the blood of the Lamb, and the word of her testimony, ch. 12. 11.* But this second Dragon overcame that woman, *drove her into the wilderness, killed her witnesses*: To wit, about four hundred and seven, ten, or twelve, when their testimony (by which they overcame the first Dragon) grew (at least in works) weak, or in the words of the text) *when they had finished that testimony, ch. 11. 7. ch. 12. 14, 15, 17.*

The first Dragon was an * *Indigena* in the Roman Empire; the second an † *Alienigena* from the North: Rome Pagan was the last, clearest, fullest type of the Antichrist predicted by Prophets and Apostles; Rome Papal was the antitype, or substance shadowed forth by many types, but (last and above all) by Pagan Rome, whose head the first Dragon was, as the second was the first head in Scripture order (because the raiser up) of Papal Rome.

But,

* A Native

born,

† A foreigner by descent.

But, before I proceed, I must first refell sundry opinions of many Learned writers: For some affirm, that all Prophecies under the Law were fulfilled at the death of our blessed Saviour; or at the destruction of *Jerusalem*: So they cut off the Prophets from giving testimony to the Apostles, and the *Apocalyps*.

Secondly, some affirm, that all the Prophecies in the *Apocalyps* (except the Dragons binding for 1000 years, whom they also except in vain) were fulfilled about 412, at the excision of Rome Imperial: Then there can be no second Dragon, beast, or false Prophet commencing then; And then this (if not the whole) design of the *Apocalyps* may seem a dream: I must therefore take away, of necessity, these cardinal obstacles, in the way of my progress, to explicate those intricate Scriptures that are most needful to be unfolded, and to make the Plain thereby the more perspicuous. And first, we shall prove (though we have done that, perhaps before sufficiently) that the Prophets bare clear record to the Predictions, prophetick promises, and comminations in the Apostles and the *Apocalyps*, and reached even Papal Rome. That there were two Dragons needs no dispute: Further proof of it might seem superfluous: Howbeit, even that also will hereby necessarily and irrefellibly appear.

The world (so far as I find) never took notice that there were two; nor do the Learned *Grotius*, *Hammond*, and others (that I see) observe it, because they (stating the period of the *Apocalyps*, and all prophetick Scriptures about the year four hundred and ten, when *Rome* Imperial was translated) so exclude both the second Dragon, beast, and false Prophet, with Papal Rome, and all modern Sects, and, so doing, must exclude (though they would except them) the *Mahumetans* also, from being any part of the Churches predicted *Antithesis*.

The more literal fulfilling of the *Apocalyps* (in many things) they, with *Mead*, and many others, have learnedly observed, which literal fulfilling in many things (they find, and I confesse) ended much about the years four hundred and ten or twelve.

But, of many things that relate (not to Pagan, but) to Papal Rome, they take little or no notice; nor are they misguided, but by a general mis-supposition, which may necessitate even the most Learned to the same mistakes: For, their not observing that there were two Dragons (which also never any that I find observed) necessitates them (if not all expositors) to the same aberrations.

Doctor *Hammond* (or as well any other Learned or rational) did, or might (had his suppositions been right) very rationally thus argue: The Dragon (for neither he, or any other perhaps, supposed more than one) ended (with the computation of the *Apocalyps*) for ever, in four hundred and ten or twelve.

But the Dragon, beast, and false Prophet had all one and the same synchronick Epoche ending as aforesaid.

Therefore, after four hundred and ten or twelve, there could be never any Dragon, beast, or false Prophet, much less any of them (after that time, as they could not be before) apply'd to Papal Rome: Papal Rome (whom the *Apocalyps* it self thus absolveth) must therefore remain free for ever from any such imputation, as being any part of the body of Apostacy, or of the Antichrist predicted by Prophets and Apostles: His, and their arguments (were those suppositions right) are very rational, and, indeed, the very truth.

Nor did the Learned *Grotius*, *Hammond*, and others (as it seems to me) much observe: That (as some Rocks re-echo the first sounds given, three or four times, * as *Trogus Pom-* * *Trog.*
peius witnesseth, and I have oft observed) so some prophesies *Pomp. apud.*
found *Justin. l. 24*

found forth several successive transactions in four or five reverberations: For example:

The prophesie in *Daniel*, of the abomination of desolation, struck first Prophetically upon the cruel practises of *Epiphanes*, and sounded forth the *Jews* sad calamities by his merciless persecutions, but did not terminate there, but sounded forth also the *Jews* desolations at the destruction of *Jerusalem*: *And when you shall see the abomination of desolation spoken of by Daniel* (saith our Saviour) &c.

Daniels dimidium hebdomadis is of the same duration, and denomination, and makes *Daniels* prophesie of the desolation, at the destruction of *Jerusalem* to be in the third Reverberation: The conformity of that half week of years (in its duration, and denomination) to its type under *Epiphanes*, and its anti type under the Apostacy, appears from these *Texts*, *Dan. 9. 26, 27. Rev. 11. 2, 3.*

The duration of that half week of years under *Epiphanes*, and the *Pharisees* (as in types) was 1260 days literal, but, in their anti types 1260 years. The desolations in those types were more literal, but, in their antitypes more Spiritual, *Rev. 11. 7, 8, 9, 11.* As we shall also further shew from those *Texts* in its due place. Nor did *Daniels* prophesies of the desolation end in *Epiphanes*, nor in that half week of years under the *Pharisees*, nor in the destruction of *Jerusalem*, but reached (in the fourth Reverberation) that tenfold desolation of the Primitive Church, persecuted by Rome Pagan, and Imperial: For, if our Saviour himself did adjudge and declare the literal desolations of the legal Temple, to be the abomination of desolation spoken of by *Daniel*; to wit, a sub-antitype of *Daniels* prediction, (as was that under *Epiphanes*) then how much more must this tenfold desolation (not of literal, but living stones; not of the legal Temple, but the Gospel Church) be the abomination of desolation in the fourth Reverberation from *Daniels* prophesie; And, especially

ally in the time of *Dioctlesian*, when his triumphant Pillars (importing the Gospel Churches utter desolation) were erected.

And that the Reader may run and read this desolation (as *Daniel* predicts it) let him read his express description of it in *ch. 7. 7, 23, 24, 25.* where he may easily observe: That the *Text* holds forth; first, the fourth Kingdom and (its head) the fourth beast, with ten horns uncrowned: to wit, Rome Pagan, and her head (the first Dragon) in the fourth Reverberation.

Secondly, That the same *Texts* hold forth (as we shall instantly shew) Papal Rome, and her secular head (the Sea-born beast Papal with ten horns crowned) in the fifth Reverberation from *Daniel's* prophesie.

Thirdly, that the said *Texts* hold forth a little Pseudo-prophetick horn rising up among the ten horns of Pagan Rome all uncrowned: And,

Fourthly, that the same *Texts* hold forth the (at first little) Pseudo-prophetick horn Papal, rising up among the ten horns of Papal Rome, all crowned.

Fifthly, the Reader may also observe from those *Texts*, that this little horn of Rome Pagan should make (in the fourth Reverberation) a most dreadful Church-desolation, *should wear out the Saints of the most high*, saith the text, *ver. 25.* And,

Sixthly, the Reader may observe also from those texts, that they hold forth (and that principally) the little horn Papal, that produced the greatest Church-desolation: For, as the texts point forth the little horn of Pagan Rome by his rising up amongst the ten horns of the fourth Kingdom; So, they point out the little horn Papal (that rose up among the ten horns, as the former of Pagan, of papal Rome) by his distinct Epoché (as we shall instantly shew) of 1260 years,

which (because eight hundred years longer then the proper Epoche of Pagan Rome) is altogether inconsistent with that little horn of pagan Rome, and consistent only with that of *Rome* papal: For, as the seven heads of *Rome* Pagan and Imperial were first, Seven Mountains, and also seven Kings; So *Daniels* prophesie, in the seventh Chapter, pre-figured and described the Decapolity, first, Of Pagan, and also of Papal *Rome*.

That the text holds forth the fourth Kingdom (the dominion of *Rome* Pagan, to distinguish it from the Greek Kingdom, which was the third) is evident from the text, which expressly calls the representative of it, *The fourth Beast*, and it *the fourth Kingdom*, Dan. 7. 7, 23. And,

Secondly, we find expressly from the text, That that little horn (*Roman*, Pagan, and in the fourth Kingdom, and therefore in the fourth reverberation from *Daniels* prophesie) produced a most direful Church-desolation: For, that (at first little) Pseudo-prophetick horn was (not to pull down a Temple of dead stones, or made with hands, though it had some hand in that also, but) to *wear out* (saith the text in *Daniel*) *the Saints of the most high*.

And what performance more fitly, and literally accommodates that Prophetick description, then *Dioclesians* persecutions, which his pillars (with this Inscription) exprest: * *De-
lecto uliq; nomine Christi*: For, that Church, and Saint-desolating horn was, at first, the little Pseudo prophetick horn Pagan, predicted by *Daniel*, and so continued to be under the four first heads of that fourth Kingdom, till it grew great in *Julius*, *Augustus*, and the succeeding Emperours, who (adopting the title, and office of the High Priest) were *summi Pontifices*, and chief persecutors of the Church and Saints: For; All the Edicts for the ten persecutions, and for the eleventh also, were issued forth by that Pseudo-prophetick horn

horn Pagan raised to power in the persons of the Emperours, but, at last turn'd *Arrian*: And,

Secondly, that little horn in *Daniel* 7th. shaddowed forth also the *Bicorne*-false Prophet papal, but pre-signified not, in the least, either *Epiphanes* or any other power except as aforesaid.

Therefore, that little horn in *Dan.* 7th. (having no relation to *Epiphanes*) and that in *Dan.* 8. and 9. ver. are not the same, much less did that little horn in *Dan.* 7. terminate (as many expositors assert.) in *Epiphanes*: For, the fourth beast (amongst whose ten horns the little horn in the 7. chap. rose up) was the Supream power of pagan *Rome*: But *Epiphanes* was but head of a fragment of power in the divided Kingdom of the third beast, *Dan.* 8. 22, 23.

The fourth beast was great in power; So was *Epiphanes*: But *Epiphanes* was not that fourth beast: For, the fourth beast devoured (saith the text) *the whole earth*, ch. 7. 23. And *Epiphanes* was mighty in power, *but not* (saith the text) *in his strength*, ch. 8. 24. that is: He was far inferiour for strength, to the first horn of the third Kingdom, who was also far inferiour in power, to the fourth beast: therefore, *Epiphanes* was not that fourth beast, or that little horn, that rose up among those ten horns of that fourth Kingdom: But,

The false Prophet (Roman and Pagan) rose up among the ten uncrowned horns of that Roman Decarch, whom *Daniel* calls *the fourth beast*, *Dan.* 7. 7, 8. *Rev.* 17 3, 13. And the false Prophet Papal rose up amongst the ten (not uncrowned as the former were, but) crowned horns of the Sea-born beast Papal, *Dan.* 7. 7, 8. *Rev.* 13. 11, 12. &c. But *Epiphanes* came up (not among the ten horns of Pagan or Papal Rome, but) out of one of the four horns of the third Kingdom, *Dan.* 8. 9.

The

The Series, therefore, of reiterated Ecchoes runs in this order: *Daniel*, prophetically describes the practises of *Epiphanes*, and fore-tells *Jerusalems* desolation, by his cruel persecutions, in chap. 8. 9. to the 15. ver. 23. to 27. chap. 12. 6, 7.

Secondly, *Daniels* half week of years (wherein Christ exercised his prophetic Office for 1.60 days) was adumbrated (in its duration and denomination) by the times and transactions of *Epiphanes*, and was founded forth, as in a second Eccho, from those texts aforesaid; nor did the *Pharisees* less shadow forth the Antichrist, (then *Epiphanes* did) in that half week of years, and the transactions of it: For, though that half week of years (three years and an half, 1.260 days) held forth some outward import, or shew of joy, and of a Kingdom, yet; It was the sad time of the King of righteousness, rejected of his own: And of his kingdom dejected, desolate, and trodden under foot: And (as the antitype witnesses were to prophesie in sackcloth 1.260 days annual, *Rev.* 11.3. So) Christ, and his Apostles prophesied (as it were in sackcloth) to that gain-saying, rebellious and bloudy people of the *Jews*, for 1.260 days, as their antitype should do so many years: Christ also (weeping over *Jerusalem*) prophesied the destruction of it: That half week of years (or 1.60 days) was the type-duration of the Witnesses sackcloth prophesie for the desolations of *Zion*.

Thirdly, the *Jews* desolations, at the destruction of *Jerusalem* did resound (in a third Eccho) from the same texts, as we see in *Math.* 24.15. *Dan.* 9.27.

Fourthly, these texts in *Daniel* strike also Prophetically, upon those sad desolations of the Primitive Church, wrought (as we have sufficiently shown) by the Pseudo-prophetick (at first little) horn of Rome Pagan in the fourth-reverberation. And,

Fifth-

Fifthly, the same texts in *Daniel* (as we have shown, and shall sufficiently shew) are re-echoed by those most dreadful and durable desolations of the Gospel-Church, devolved upon her by Papal *Rome* in the fifth reverberation. But

Secondly, those texts in *Dan. 7.* and that little horn there, do nothing respect *Epiphanes*, or *Daniels* half week, or the destruction of *Jerusalem* (either as inter-adumbrations, or substantialities) but strike (immediately and directly) upon the Decapolities of Pagan and Papal *Rome*: Therefore, that little horn in *Daniel 8th.* did (but that in *Daniel 7th.* did not at all) import *Epiphanes*, much less did that little horn in *Dan. 7.* terminate (as most writers affirm it did) in *Epiphanes*.

Expositors (that will run with the multitude into gross mistakes) make it not their industrious care to try the truth by sacred record, and Scripture-rule, but rush on in the common roads of received opinions, wherein most Writers have long missed the way: These seem (as in many other) in these assertions, to err by consent.

The little horn (say they) in *Dan. 8th.* is *Epiphanes*; And I affirm it. But,

The little horn (say they) in *Dan. 7th.* is *Epiphanes*: And why *Epiphanes*? Because this also is a little horn: And here's the ground of their judgment: One seeming circumstantial parity in two texts against many substantial disparities in many texts, which they see not, and consider not: This is to admit, and allow of one false witness in judgment, and exclude an hundred true ones.

Secondly, the red Dragon (say they) in *ch. 12. 3.* and that beast in the *17th.* chap. are one, and the same beast: And so they say right: But the beast (say they) in *ch. 13. 1.* is also the same beast: And why the same? Because he also had seven heads and ten horns: This conclusion, or inference is most absurd and unjust: For, *Qui quicquid statueris parte inaudita alterâ aequum licet* hand aequum fueris; Its most unjust

just to conclude those beasts in the three texts to be one, and the same from the like numbers of their heads and horns, and not see or consider the real disparities (even in all their seven heads and ten horns) betwixt that beast in the thirteenth Chap. and that in 12. and 17. Chapters: For, that beast in the 13th. chap. had ten crowns upon his ten horns: But that beast in the 12th. and 17th. chap. had no crowns upon his ten horns: He had seven crowns upon his seven Heads: But that beast in the *thirteenth chapter* had no crowns upon his seven heads: Therefore, their real disparities are sevenfold in their heads, and tenfold in their horns: It may seem therefore incredible, that it can be possible for all expositors (that I find) to make their ten horns (notwithstanding the tenfold disparity in their crowns) to be a tenfold comparity, and their seven heads to be (notwithstanding their sevenfold disparity in their crowns) a sevenfold parity: And that (which makes it seem strange beyond admiration) when the least of these disparities (which they mistake for parities) must, inevitably be found to make the beasts in the said texts, to be irrefellibly two. Be they (say some) found irrefellible, yet are they no fundamental truths, nor notions much needful to be known.

The beast opened his mouth in blasphemy to blaspheme; So profane, sloathful flow-bellys, and evil beasts open their mouths to blaspheme the Scriptures, and (sleighting their faithful searchers) fall into the condemnation of the Devil: For, the plainest Scriptures (much less the more implicit, which they least know, and despise most) profit them nothing, nor desire they to know things most necessary, that are difficult to be known: For, *Difficilia quæ pulcra*: Things that are most excellent, and useful to be known, are most difficult to be discerned, being kept back by the just hand of God (in dark expressions) purposely from the profanely blind, and sloathful (or from those chiefly) that they should not finde them

them out : Nor is the knowledge of prophetick Scriptures otherwise then most necessary ; nor do they import other then things most sacred of highest concernments : Therefore, mysterious truths (made manifest) may prove the greatest mercy, that hath come to the Christian World in many Centuries of years, as will evidently appear, when we come to shew the great (and that manifold) utility, and necessity of the knowledge of the prophetick and symbolical Scriptures.

Thirdly, though (say they) many texts mention the Dragon, yet there was never any more then one. And why but one ? Because all texts, that make mention of him, retain this appellation : The Dragon.

That a seeming parity of appellation is enough of it self, without other comparity, to prove an identity of persons or things, is incomparably absurd : For, so *John* the Baptist must be *John* the Evangelist, because both are called *John* ; So must this Dragon be *Pharaoh*, because he also is expressly called : The Dragon, *Ezek. 29. 3.* But,

Secondly, there is no constant parity (to prove an Identity) in their appellations ; nor do all texts retain this Word (The Dragon) where mention is made of either ; nor is there the least comparity in Scripture to denote them one : For, The first (called the Dragon in *ch. 12. 3.* &c.) is called a beast in *ch. 17. 3.* And the second (called a beast in *ch. 11. 7.*) is called : The Dragon, *ch. 13. 2, 4.* But with this signal and undeniable note of clear distinction betwixt both : To wit, the first Dragon (in *ch. 12. 3. ch. 17. 3.*) was in *Johns* time, *bestia ascensa è Mari* ; A beast risen out of the Sea long before *Johns* time, *Dan. 7. 3.* For five of his heads were slain when *John* wrote *Rev. 17. 10.* But the second Dragon was, when *John* wrote *venturus Draco, vel bestia ex Abyſſo ascensura*, was to ascend out of the bottomless pit long after *John* wrote the

Apocalyps, ch. 11. 7. Thus; As we see no constant, nor the least (either nominal, or real) parity in Scripture betwixt the first and second, to prove them one and the same; So we see a superabundant disparity, real, betwixt both, denoting irrefellibly, that there were two: Many like vulgar, and Epidemick errors the Reader may note, and, perhaps finde retelled in this Treatise; But these at present, and in this place, may be sufficient; by which it may appear, How manifold such mistakes are, and frequent to be found in Writers: But the truly Learned and Religious, will no doubt, willingly relinquish all known errors of mind, and manners; And to them chiefly I humbly devote my weak endeavours to manifest both. But I return.

Of the disparities betwixt those three (at first little) horns (the false Prophet Pagan, Papal, and *Epiphanes*) we have said sufficient, and clearly see: That the whole Vision of the fourth beast in *Daniel* aptly agrees both with Pagan and Papal Rome, and with both their false Prophets, but not in the least with *Epiphanes*: Howbeit, the Epoche of the little horn, in *Dan. 7. 25.* agrees in no wise with the false Prophet of Pagan Rome, but with the false Prophet Papal only: And therefore

Fifthly, the Echoes of *Daniel's* prophecies did not end in *Epiphanes*, nor in *Daniel's* half week of years, nor in *Jerusalem's* destruction, nor in the desolations of the Primitive Church, by the first Dragon, nor did the predictions of the *Apocalyps* here terminate with Pagan and Imperial Rome in 412. For, all these four Reverberations were but types. But,

The antitype of these, and many other types, was the grand *Antithesis* to the Gospel-Church (Rome Papal, sometimes complex of many Sects) whom *Daniel's* prophecies (as by a fifth echo) indigitated, and the *Apocalyps* (mediately by

by the adumbrations of Pagan Rome, and immediately with-
out them) predicted: For *Daniel* hath his *Decaceraſtes*, or
beaſt with ten horns: And the *Apocalyps* hath its beaſt (Ro-
man and Pagan) with ten horns all uncrowned, *Rev. 12. 3.*
ch. 17. 3, 12. And,

Secondly, the *Apocalyps* hath its beaſt (Secular and Papal)
with ten horns all crowned, *ch. 13. 1.*

But (may ſome ſay) we are ſatisfied; That the *Apoca-
lyps* holds forth one beaſt with ten horns all uncrowned,
which you ſay was the ſecular power of Rome Pagan; And
that it holds forth another beaſt with ten horns all crowned,
which you ſay was the ſecular power of Rome Papal.

We are alſo ſatisfied, that *Daniel's* prophetic foretold the
firſt beaſt of Rome Pagan, with ten horns uncrowned, and,
under him the deſolation in the fourth reverberation. But
we are not ſo fully ſatisfied: That *Daniel's* prophetic holds
forth that beaſt with ten horns all crowned, and, under him
the grand antitype deſolation in the fifth reverberation,
where the firſt was under *Epiphanes*.

I anſwer, that *Daniel* (in one and the ſame prophetic) held
forth the powers ſecular, and ſpiritual, both of Pagan and
Papal Rome, which in the *Apocalyps* are more clearly diſtin-
guiſhed: For, *Daniel's* prophetic represents a beaſt with ten
horns, which is alike conſiſtent, and agreeing with both.

Alſo it represents a little horn, Pſendo-prophetick amongſt
thoſe ten, which likewiſe accords with either, or rightly a-
grees with both.

Thirdly, It indicates a deſolation to be wrought, chiefly, by
that little horn, and this rightly agrees with both *Dan. 7. ver.*
25. Rev. 13. 16, 17.

But it ſays, that the duration of that deſolation (or of that
little horn, the cauſe of it) ſhould be for three times, and the
dividing of a time: And this agrees (in no wiſe with Pagan,

but) with Papal Rome only: For, (If you reckon that Epoche to be three years and an half, or 1260 days literal) it agrees in no sort with Pagan Rome, whose proper Epoche is above 130 times longer: Or (If you count those days to be 1260 years) that also is inconsistent with Pagan Rome, whose proper Epoche was but 460 years, and falls short (by 800 years) of that duration: But we finde it congruent to Papal Rome only, and to her only, all these twelve Epochæ of 1260 years (as they respect several transactions) appertain: Therefore *Daniels* prophecies refer (in the fifth reverberation) to their grand anti-type (Papal Rome) and apparently reach her crowned beast secular, whose Patriarchis (the *Bicornæ* false Prophets) Epoche (synchronizing with that beasts, and the second Dragons durations in 1260 years) is consistent only with *Daniels* record, and computation, and with those consonant Epochæ in the *Apocalyps*, Dan. 7. 25. Rev. 12.6, 14. ch. 13. 5. &c. And this may, perhaps, both clearly, and fully refell all those that affirm: That *Daniels* prophecies ended at the death of our Saviour, or at the destruction of *Jerusalem*; And likewise all such as assert, That the computation of the *Apocalyps* terminated (with Rome Pagan) in four hundred and ten, or twelve. But,

Secondly, the *Apocalyps* hath an Angel, that lifted up his hand to Heaven, and sware by him that liveth for ever and ever: That time should be no longer: But (in the days of the voice of the seventh Angel, when he shall begin to sound) the mystery of God should be finished, as he hath declared to his servants the *Prophets*, Rev. 10.6.

And *Daniel* hath (the type of it) a man cloathed in linnen, who held up his right hand, and his left hand, to Heaven, and sware by him that liveth for ever, that it should be for a time, times, and an half, *Daniel* 12.6, 7. Here we plainly see, that some prophecies in *Daniel*, and the *Apocalyps* are (and that

that in the fifth reverberation from *Daniel*, and in reference to *Rome Papal*, Synantiphona, or uttered as it were *totidem verbis*, in the same words. But,

Time shall be no more: And how, no more? That is, there shall be no more time of the six Trumpets sounding, nor of the chief prevailing power of the mystery of iniquity, but only three times, or years, and an half of days annual, or 1260 years, as it was in the type, 1260 days literal: For, In the days of the Voice of the 7th. Angel, when he shall begin to sound, the mystery of iniquity shall be made manifest, and the mystery of God finished, as he hath declared to his servants the *Prophets*.

And what was thus declared? It was declared to *Daniel*; that the duration of the *Proto-type* desolation (completed under *Epiphanes*) was to be three times or years, and an half, or 1260 days literal: And its more then probable, that the duration of its ultimate anti-type (1260 years) was thereby declared to *Daniel* also.

And it was declared (to omit other *Prophecs*) to this prophetick Evangelist, that 'the duration of the ultimate defection and desolation under the Gospel-Churches last, and grand *Antithesis* was to be (as the *Proto-types* was so many days literal) six times seven months of days annual, or 1260 years: So long were the six trumpets to sound, or (which is all one) the Witnesses were to prophesie in Sackcloth so long: But in the days of the Voice of the seventh Angel, when he shall begin to sound, the mystery of iniquity shall begin to be made manifest, and the mystery of God finished &c. where the Reader may evidently see, that the duration of the six trumpets sounding, or (which is all one) the Witnesses Sackcloth prophesie for 1260 years, synchronizeth with the rest of those twelve Epochæes, and therefore this prophesie (in *Rev. 10. 7.*) is in the fifth reverberation from its *Proto type* prediction in *Dan. 12. 7.* In

In both which texts, the truth of the transactions and times exprest, is confirmed by a divine Oath in the name of the living God, which makes them much more signally correlative as to type, and anti-type, and that in the fifth Echo, therefore, its sufficiently (if not abundantly) manifest, that some prophecies in *Daniel* (reiterated as we plainly see in the *Apocalyps*) reach *Rome Papal* (some directly, as in *ch. 7. 25.* and some in a fifth re-echoed performance (as in the texts of *Dan. 8. 9, 10. &c.* and *ch. 12. 7.*) and ratifie those 1260 years of all these twelve Epochaes: For, all days propheticall are ever (though literal in their Subanti-types) at least years in their ultimate anti-types, which is evident from *Numb. 14. 34. Dan. 9. 24. Ezech. 4. 5, 6.* And as will more infallibly appear when we come to treat upon those texts.

As he hath declared to his servants the *Prophets* (saith the text) *ch. 10. 7.* where it is plain, that many things which the *Apocalyps* predicted, were in fore-times declared to the *Prophets*, the servants of God, which they also (as appears plainly from the said text) declared in their prophecies; wherefore many, or the most of the *Prophets*, and not *Daniel* only (whiles they foretold things more immediately to be fulfilled) prefignified also, thereby, those things which the *Apocalyps* predicted: But to shew the comparities of Prophetick prefigurations with texts in the *Apocalyps* (wherein they seem to concenter in the anti-type) would require a large Volume.

We shall now take a short view of the secular head of *Papal Rome* with his comparities and disparities to his types: His mouth (saith the text) was as the mouth of a Lion, so shadowed forth by the King of *Babylon*, *Rev. 13. 2. Dan. 7. 4.* But he was not that Supream power, as his disparities plainly shew. For,

Second-

Secondly, his feet were as the feet of a Bear, and so figured by the King of *Persia*, *Dan. 7.5.* *Rev. 13.2.* But he was not that power secular, as his disparities shew. For,

Thirdly, he was like a Leopard; So was the Greek Monarch, *Dan. 7.5.* *Rev. 13.2.* And here we plainly see a threefold, and shall, a fourfold consonancy betwixt those prophecies in *Daniel*, and this in the *Apocalyps*, and that in the fifth reverberation, or performance, if we take our account from those texts of the eighth Chapter in *Daniel*, that point out *Epiphanes*; Or if we count by the successions of those four beasts in the seventh Chapter.

But the Sea-born beast Papal was not that representative of the Greek Empire, because of many disparities in both texts.

Nor was he the Dragon or fourth beast in the fourth reverberation from *Daniel*, who Prophetically adumbrates (by four beasts of different figures) four Kingdoms (the *Chaldean*, *Persian*, *Greek*, and *Roman*) and (by those four beasts) he shaddowed forth (their anti-type) the representative of Papal Rome in the fifth reverberation: For, Pagan Rome was the fourth Kingdom, and her head (the first Dragon) the fourth Monarch: But *Papal Rome* was the fifth Monarchy, and her head secular (this Sea-born beast) the fifth Monarch, prophetically shaddowed forth (in the fifth reverberation) by those four beasts in *Daniel*, but, chiefly by the fourth beast of Pagan Rome (the first Dragon) who was the last, clearest, and fullest type of this seven-headed *Hydra* of Papal Rome succeeding those four beasts, but, chiefly the fourth in his seat, power, and great Authority, and that in the fifth reverberation from *Daniel*.

This (may some rash inconsiderate Readers say) makes it signally clear; that this, whom you call the first Dragon
(nor

(nor was there ever any more then one, nor ever any second) gave his seat, power, and great authority to the beast, his successor: we shall therefore further, but briefly re-enquire how, and when the Dragon (and which of the two) gave his seat and power to the beast, and to which beast.

What opinions most hold I minde not much, because many writers little mind how, or what they write: But all reformist Expositors (so far as I find) affirm, that this beast Papal was the seventh (or I know not what) head of the Dragon, which should continue (saith the text) but a short space; and that sufficiently contradicts this Tenent, *Rev. 17. 10. ch. 12. 13.* But I answer.

The Dragon (saith the text) gave him (this beast Papal, who is sufficiently described before, and will be further afterwards) his power, seat, and great authority to distinguish him from the first Dragon, whose power was taken from him; And to distinguish him from the second, that gave him his power, and great authority, which he took from the first, and, chiefly from the representatives of the Primitive Church, *Rev. 13. 2, 4.* Therefore, that second Dragon raised Rome Papal (in the fifth reverberation from *Daniel*) chiefly by raising her secular head, with his power (the Supremacy therein) given unto him: For,

Secondly, the first Dragon was no free doner, or disposer of his own power, but had it taken away before he could give it, and was taken away himself before that beast was in being that should receive it; And so the text (we see) saith expressly, *2 Thes. 2. 6, 7.*

So say the best modern Expositors upon that place, though they sometimes contradict themselves and confound the true Series of things, as we have before briefly hinted: So say the chief Primitive Fathers: That this Dragon (Rome Pagans
re-

representative) * was (not to give his power himself, but) to be himself with all his power taken out of the way; And it might seem most wicked and foolish for any Expositors to kick against the express Tenure of the sacred text; to contradict the best modern Writers, witnessing (at least by consequence) what those texts import, and to oppose the Opinions of the best Primitive Fathers, who, no doubt, might best understand the right meaning of those Scriptures: For, the Apostle himself asserts expressly, that they did know the meaning of them: *You know (saith he) what withholdeth; He, that now letteth will lett, until he be taken out of the way,* 2 Thes. 2. 7. And this Relative (*He*) in the Text could not possibly refer to any other person political, but only to the first Dragon or Representative of Pagan and Imperial Rome, who (in *John's* time) chiefly letted, and did after let or hinder Papal Rome and her head (*ut inus existens prohibet alienum*) from rising up until he was finally taken away (with all his force) by the second Dragon (the last sublator of his feeble power and dying person) in four hundred and ten or twelve. For,

Thirdly, *Michael* and his Angels (*Constantine* and his Armies, *Michael's* substitutes) took (to the final excision of his seventh head) that first Dragons power (without asking him any leave) into his own hands; held, possess it; so as that Dragon could never regain absolute Supremacy therein: That is: *His place (saith the text) was found no more in Heaven.*

Theodosius with his two Sons and the two *Valentinians* partly took away, partly brake in pieces, the power of his sick, and scarce perfect, eighth and last head. And,

Lastly, The second Dragon (about the year 413) took away the very being of that first Dragon, drave the Primitive Church, with her Eagles wings, into the Wilderness; took

* Tertul. de Resurrect. ch. 24.
Idem in Apol. ch. 32.
ad Scapul. c. 1.
Hieron. ad Algaf. Amb. in Thessal. 2. Aug. de Civit. Dei lib. 20. 19.

away her, and their chief power into his own hands, and gave that power, which he took from them, and they from the first Dragon to wit, the Supremacy therein) to the beast secular and Papal: For it had been (*res maxime miranda, minime credenda*) a thing most impossible and incredible for the first Dragon to have done it: Had he done it, he must have had an Art never heard on; That could give his Seat and great Authority which he had not; And this is the mischief: As he had no power to give unto the beast, so, there was no beast in being to receive it, so long as he existed; which necessarily implies a double impossibility. But *the Dragon gave his great Authority to the beast*: Therefore, that was the second Dragon clearly distinct from the first, and both, from this beast: And then it must inevitably follow of necessity: That this beast, and that second Dragon, and the Bicorn false Prophet, were contemporary, and (as the several texts plainly prove) synchronize in 1260 years, beginning about 412, though that second Dragon was not drawn at first, to such compliance as afterwards: And this (contrary to Doctor *Hammonds* rational conclusion, from a mistaken supposition) is signally conspicuous (as we clearly see) from sundry texts of sacred Scripture, and (as it hath appeared and will more plainly appear) from Church-History: I need not, therefore (I suppose) say to any sober or judicious Reader, that the text plainly says: That *he that* (in *Paul's* time) *letted, should let (till he were taken out of the way)* the rising up of the Son of perdition; But I may say (in the words of that Apostle) to the silliest Readers (or at least to such as have any competent animadvertency and understanding) you know that he that letted (in that Apostles time) the rising up of the body of Apostacy, and its spiritual and secular Heads, was the first Dragon or Supream power of Pagan and Imperial Rome: you know (from those Prophetick texts and from Church-

Histo-

History, fully witnessing the performances of those Prophecies) that the said first Dragon did not give (could in no wise possibly give) his power, which he had not) to the beast Papal not then in being: you know that he (much more all his power was to be taken out of the way) to make way for that beast: you know also, that the Dragon gave (Scripture says it, Church-History proves it) his great Authority to the beast: And you know, that Dragon (because the first and all his power was taken out of the way before as aforesaid) must, of necessity, be the second Dragon: And thus (*actum est de hac controversiâ*) this Controversie is fully ended, and, That there were two Dragons, irrefellibly concludent. But,

So wedded is the world to wilful errors, that men and Sects (nor are Saints free from this fault) take little care or pains to come to know these things: *Hac scire* (say they) *quid prodest?* *Quid obest nescire?* What are we better if we know these things, or worse if we never know them? They therefore (even many that are most studious therein) are so indocile to know (though plainly proved, and though they should be oft repeated) these things, or to see their own Preservations, and chief concerns in the knowledge of them, that their progress is therein little, their profit less to themselves and others: For, such slow-bellies, are many, that they cannot imagine what real use can be made of those things, which will instantly appear to be the things of highest concernments, and the knowledge of them, and how to use them, the Conservatory means of all other graces and mercies.

Hagar (her Son ready to dye; she distressed) sate by a Well in the Wilderness, and saw it not: Little did she think of such support so nigh, till God opened her eyes and she saw the Well: Her sight of it was a present means to prevent imminent death and procure life to her and him: But, if present and after-Ages may see and shun those evils that are

worse than death, and reap those benefits that may be better than I se, by the knowledge of those things, I shall briefly indigitate that, and (with like brevity) conclude the premises. And first;

Most Reformists will needs have the beast secular and Papal to be the Scarlet-coloured beast, *chap. 17. 3.* or (which is an error, if not the same, nor much different) the seventh Head of that red Dragon or Scarlet beast.

This gross error (the grand *Remora* to the right unfolding of many texts) is a strong refuge to the Mystery of Iniquity; Nor can the expositions of the best Writers upon the *Apocalyps*, and Prophetick Scriptures (till this and many like mistakes be removed) be otherwise then perplex ravels of intricate confusion: Therefore, the perfect removal of this mistake (as the readiest way to remove many) requires my present care. Nor, perhaps, have my pains hitherto made the truth so fully irrefellible as instantly it will appear to be: Can we but find those seven Heads that were peculiar to the red Dragon or Scarlet-coloured beast, and his eighth Head also which was of those seven; Then we have all his peculiar number of Heads, and so this business is fully ended: But, five of his Heads were slain, before *John* wrote, as we shewed before; And one (his Imperial Head) existed when *John* wrote: There's six of his seven Heads; And the other is not yet come (saith the text) and when he cometh he must continue a short space: His time was short (for a Kingdom divided cannot stand) because he was a divided Head; For part of it fell from the Pagans and took part with the Christians in the time of *Constantine* and *Constantine*.

His eighth dying, and scarce perfect Head, was *Pagano-arian* in the time of *Constantine* the second, *Julian*, *Valens*; and went into everlasting perdition about *411, ver. 11.* That is, he, and that first Dragon (under him) then perished for ever:

Here's

Here's all the crowned Heads (for all his Heads had Crowns) that were peculiar to that first Dragon: Then the Sea-born beast Papal (assisted by the second Dragon through the false Prophets procurement) ascended out of the Sea (the Political and Military Deluge, which the second Dragon cast out of his mouth) having seven successive Heads, *chap. 13.1.*

But here's the Master-piece of exquisite absurdity: All Reformist Writers (few excepted) affirm; That the seventh Head of the Scarlet beast (the first Dragon) was the secular beast Papal with seven Heads; which is as good sense as to say: That a part of the body of one man is the entire *individuum* of another person: For that Scarlet beast (that had seven Heads, and an eighth also) and the Sea-born beast Papal, that had seven Heads, were two several, individual, and clearly distinct persons political.

Secondly, The texts expressly assign unto the first Dragon (as peculiar to him) eight Heads in all: But their glosses plainly contradict those texts and allow him but six, making his seventh Head to be the secular beast Papal: They might be (a man would think) deter'd sufficiently from adding to or detracting from the words of the Book of this prophetic by the plagues therein threatned to all such; But many of them do it (no doubt) not willingly, but for want of due animadvertency.

Thirdly, That seventh Head of the first Dragon (which those Writers affirm to be the Sea-born beast) should continue (saith the text) but a short space; But that beast secular was to continue 1260 years, *chap. 13.5.* which are 100 years longer than the durations of all Pagan Romes eight Heads *ab Urbe condita.*

Lastly, The texts expressly distinguish that red Dragon and this beast by their disparities in their seven Heads (in the one all Crowned, in the other all uncrowned) and by their ten horns

horns (in the one all crowned, in the other all uncrowned) and by their far different *Epochæ*: But these Writers (that notwithstanding) confound all the texts, and either make both those beasts to be one and the same, or make the beast Papal to be the seventh Head of that Pagan Dragon: who can imagine that men of any Reason or Learning could assert such matchless absurdities? Their chief mistakes are these.

The Dragon (saith the text) *gave power to the beast*: But they say (contrary to the text) that his sixth Head gave power to his seventh.

Secondly, That seventh Head (say they, contrary to the Scriptures) was the secular beast Papal.

Thirdly, They mistake the first Dragon (who gave none) for the second, who gave his power and Authority (the Supremacy therein) to that beast.

Fourthly, They mistake that Scarlet-coloured beast, or red Dragon (in *ch. 12. 3. ch. 17. 3.*) for the secular beast Papal, *chap. 13. 1.* And therefore,

Fifthly, They mistake the literal City of Pagan and Imperial Rome (that ruled over the Kings of the Earth, and was called *Babylon* the Great in the *17th.* and *18th.* Chapters) for the more spiritual City of Papal Rome (called also *Babylon* the Great, and over whom the second Dragon with the Sea-born beast and false Prophet Papal ruled or presided) in the *11th.* and *16th.* Chapters: For, these two Cities are signally distinct by this apparent disparity: The first (Heathen and Imperial Rome) ruled over the Kings of the Earth; And the Kings of the Earth ruled in and over Rome Papal: So that the System of the glosses of these Writers upon these and many other texts is like a large Vial (filled with mistakes) which they pour forth, in their Teachings and Writing's, upon many mindless Professors that care not how,
or

or what they hear or read. Because of Oaths ('tis said) the Land mourns: But the whole world (may we, even weeping, say) mourns through mistakes in Opinions and Manners: Therefore, her Inhabitants sit in the shadows of death, surrounded with distresses: But what damage redounds by these and like mistakes?

The disadvantages (and they great and many) that thereby come upon the Christian world, and upon all Church-Societies, and Sects, may appear as followeth.

If there was but one Dragon (according to the general supposition) then none gave power (for the first gave none) to the wounded beast Papal: Then none raised Papal Rome, nor her secular Head) that beast, according to the Scriptures: Then the Opinions of the Learned *Hammond* and others must stand good against all the world: To wit, that there was no further compute of the *Apocalyps* (after 410) except in the *Mahumetans*: And then the Papists and other Sects, and perhaps *Mahumetans* (unless those Authors better prove the contrary) have no part in the grand Apostacy predicted by Prophets: For, then (as some in the Apostles times concerning the truth, erred, saying; *The Resurrection is past already*, so) all men may much better say: That both the rise and the fall of the Anti-christ (never doubt it, dispute not about it) is past already long since, even in four hundred and ten or twelve.

Then all discourses concerning any such subject (whether in word or writing) are meer stories, or at best (as they have been for the most part) but fruitless, controversial pickerings (and that perpetually) to no purpose: For no Reformer, nor the best informed, can make good any Charge or Argument against the Papists or any other Sects (*Mahumetans* or others) as confining upon the Apostacy of Anti-christ, if that was past for ever in four hundred and ten or twelve. Thus even

even Protestants (by means of these mistakes) give the staff in their hands (against themselves) into the hands of Papists, strengthen Heresies, and weaken the hands of the witnesses of the truth: For, if these errors in Opinions must stand for truths, then must all Reformists give prime honour to the Papists, as chief of Churches; And (as *they of the Synagogue of Satan, that said they were Jews, and were not, were made to come and worship at the feet of Philadelphia, so*) If there was but one Dragon (ending as aforesaid, with all compute of Prophetick Scriptures, about 410) then all Reformists, and Sects, pretending to be reformed, must come and worship at the feet of the Papists (as the only Mother, Catholick and true Church) and only assume Schism, Apostacy and shame to themselves: No weapon of war (formed by the best Reformist's) can prosper in their hands against her: she's (*Civitas circummurata*) a City walled round, her walls are Brass, which times cannot break, nor force scale.

Thus, we see, the sacred Scriptures (by means of these mistakes, until they be removed) are (both by strict and loose Professors) prostituted to the vilest use, are made (*Muri abanci*) walls of Brass by Protestants, against themselves, for the defence of Papists, Heathens, and Hereticks to fortifie and confirm their blind and wicked confidence in all ignorance, and evil Manners. For,

If there was but one Dragon, ending with the whole computation of the *Apocalyps* (the *Mahumetans* excepted) in four hundred and ten (as Dr. *Hammond* and others Learnedly labour, but in vain, to end it) nor do the *Mahumetans* (as they except them) signifie any thing to this purpose; Then the Church of *Rome* may say, she sits as Queen, Rules alone, nor was she raised by power of any first or second Dragon: For, as nothing can exist without some cause of its being; So it was impossible for Papal Rome (sain in her Infancy) to be

be raised to power, if there was none to raise her up: But God (by his providence) did ordain or permit this second Dragon (for the first fell before for ever) to raise up Papal Rome (the place prepared of God to preserve his Church for a space) by giving his power (the Supremacy therein) to her secular Head, which the Scripture expressly asserts, where it saith: And the Dragon gave, &c.

They therefore, that take in hand to explain these Scriptures, or to prove *Rome* Papal (complex of many Sects and Nations) to be the Churches *Antichrist*, must observe the right Series of the *Mystery of Iniquity*, and know when and how the Apostacy sprang up; As also that there were two Dragons, and which of the two raised Rome Papal, or the body of Apostacy.

All works or writings against her (till this be first done, or at least in part discerned) are little worth; scarce so much as engage Rome Papal against those opposers to small purpose; she may (till then) hold forth her flag of defiance against (as trivial impugnors) all such, and say: The Scriptures themselves (clearing her from their charge) charge them with Blasphemy, Schism, Slander, and Apostacy: Her walls must stand inviolable, she invincible.

Thus we see (till these mistakes be removed) no Reformists can undeceive, possibly, the Papists, or their sub-divisions; nor be themselves rationally undeceived, or be convinced of their errors in Opinions or manners: *Tum vero barbari barbaros invicem, & Ecclesiam persequentur in aeternum*: Then Men, Saints, and Sects (with feral ire and intricate confusion) must implacably pursue and persecute each other: For (if these and such obstacles to true peace multiply or are not removed) then (*in Chaos infandum totus confunditur Orbis*) present and after-ages must ever inherit inextricable Labyrinths of all dreadful (and they inemergible) miseries: Men

(saith the text) *shall seek death, and shall not find it, and shall desire to die, and death shall flee from them*: For, *Their torment was as the torment of a Scorpion when he striketh a man*: Mistakes in Opinions and manners were (to those men) the cause of such torments, worse than death, as, in its due place, will appear from those texts: But these mens miseries must far exceed theirs, and death it self be much more desirable than their condition, if these and many like errors in Opinions and manners be not removed: Thus the evils of these and like mistakes (until they be removed) are (its evident) both great and many.

But, if these and many such errors are or shall be sufficiently refuted, and men be thereof clearly convinced; Then *Rome* Papals walls, and the walls of her sub-divisions (as the walls of *Fericho* fell at once flat to the ground) are become like Cobwebs which the wind scatters: Then torments (greater than the pains of the stings of Scorpions) may begin to cease from men, and miseries (worse than death) discontinue: But we shall dissolve (though we have done that perhaps sufficiently) this Knot of manifold mistakes (in its due place) by proving a two and twenty quadripartite disparity betwixt the first and second Dragon; Betwixt both and the Sea-born-beast Papal; and betwixt all three and the false Prophet with two horns: Till then, let no Reader trouble himself with idle excogitations of mind, nor me with many words: For I, perhaps, have given the judicious Reader full satisfaction at present, and so shall oft afterwards till I prosecute those premises in the sequel.

I should not spend time to mention too many (having no mean thoughts of their own parts) that tell you: The Dragon is only (because so called) the Devil individual, as some (upon such solid grounds) assert Transubstantiation from *Hoc est corpus*: But I commit this Chasse to the wind till afterwards.

I was, unavoidably, put upon it (before I could proceed to the following Epochæes) to remove those mistakes aforesaid. And,

Secondly, to refel their opinions that hold; That all the Prophecies, before Christ, were finally fulfilled at his death, or at the destruction of *Jerusalem*. And,

Thirdly, to remove the mistakes of all Papists, and many Protestants, affirming: That all Prophecies (both before and after Christ) expired (if not at the destruction of *Jerusalem*) at the translating of the Empire in four hundred and ten or twelve: They except only (and that to as little purpose) the *Mahumetans*. For,

If all Prophecies before Christ ended at his death, or at *Jerusalem's* destruction; And, if all in the Gospel and in the *Apocalyps*, expired as aforesaid in 412; Then, *Non erit locus*, there cannot possibly be any place for these twelve ensuing Intervals or Epochæes commencing then, and synchronizing from that time for 1260 years: Then all these twelve Epochæes, and their transactions, and the Scriptures themselves that hold them forth, must (like the five foolish Virgins) stand without, and not be admitted to exprets the *mind of the Spirit of truth*; yea then the Scripture Canonical must be dis-membred, and part made as Apocryphal, or (which is worse) perverted to prefer Hereticks and promote errors in opinions and manners; Then the faithful industry of the best Writers must be but, *labor irritus*, pains herein taken to no purpose; Then Papists, Heathens, and Hereticks cannot possibly be convinced of their errors in Opinions and practices, nor any true peace hoped for from them or any Professors of different persuasions: For these causes of highest concernments I have taken this pains to break the hardest Rocks of obstracles (the confident and long-continued mistakes both of Papists and Protestants) and to prove; That the Prophecies before

Christ (even in *Genesis*) extended beyond the destruction of *Jerusalem*: For, the type, Primitive, and Jewish Church, whom *Pharaoh* (expressly called the Dragon) persecuted, had the Sun, Moon, and twelve Stars her Lights, and Guides, and adumbrated prophetically, the Gospel-Church Primitive (who had also the Sun, Moon, and twelve Stars her Lights and Guides, and was also persecuted by the Anti-evangelical Dragon of Pagan and heretical *Rome*) in the Anti-type.

I have also (perhaps sufficiently) proved (against the Opinions of all Papists, and many Protestants) that the prophecies in *Daniel* reach *Rome Papal* and her secular Head, in the fifth Reverberation: wherefore, these mistakes (impregnable obstacles against *Mead* and all Reformist Writers) being thus fully removed; my way is levigated, and my aggress made plain (without any material obstacle) to treat upon the ensuing Epochæes, which come next to be handled.

The Synchronick Epochæes of the second Dragon, Beast, and false Prophet are thus held forth.

The second Dragons duration is (in *Apocalyps* 12. 14.) *a time, times, and an half.*

The Sea-born beasts continuance is (in *ch.* 13. 5.) *forty two months.*

The false Prophet's Epoche is (in *Daniel* 7. 25.) *a time, times, and the dividing of a time.*

The times in all those texts are the same, and make a three-fold Synchronism of 1260 years, to the three Heads of the threefold Decapoly of the grand Apostacy; which duration (and therein this second Dragons) is 800 years above the first Dragons proper Epoche, and that irrefellibly denotes two Dragons. For,

The Epochæes of the first Dragon, and of *Primitive Rome*, *Pagan* or otherwise heretical, were proper or improper.

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His and her improper Epoche (*ab Urbe Condita*) until *Rome Imperial* was made tributary to *Alaricus* in 407, was about 1159 years; Or (until it was taken, plundered and burnt by *Alaricus* in 412) about 1164 years: I call this duration of time; His improper Epoche, because it were improper to count the *Chaldaean* or Greek Epochæes (in Scripture predicted) from the first constituting of those Kingdoms: For, the proper Epochæes of all Empires or Kingdoms (recorded in Scripture) are chiefly the durations of their Dominions over the Church and people of God: Howbeit, it concerns us here to take notice of this improper Epoche of the first Dragon, because the *Apocalyps* indigitates it *ch. 17. 10, 11*; where *John* saith, *five are fall, and one is, and another is not yet come*, and mentions his eighth Head also, *which was of the seven*; The duration of all which, successively made that improper Epoche aforesaid. But,

Pagan Rome's proper Epoche was but about 460 years, beginning when the third (the Greek) dominion (which *Daniel* mentions, *ch. 7.*) began to fall; And when the Jewish Church (about 56 years before the birth of our blessed Saviour) fell under the jurisdiction of *Pagan Rome*.

Both these Epochæes (both the proper and improper) of the first Dragon, or of *Rome* untranslated, ended about the year four hundred and ten or twelve; Then his seven Heads, and also the eighth, which was of the seven, finally expired: For, the rest of the thousand years of this Dragons binding, and that little season of his relaxation after them, had not (after four hundred and twelve) any relation either to his proper or improper Epochæes; Because he (more literally bound, though but in part, for above an hundred years before four hundred and twelve) was so long in being and never after. And that time (from the beginning of his being bound to 412) was part (the last part) of both his Epochæes: But there then remained

above

above eight hundred of his thousand years after four hundred and twelve, in which eight hundred years time & upwards that Dragon was not in being, nor ever after: For, that Decaceraſtick red Dragon of *Rome Pagan*, was never in being after four hundred and twelve, nor ever can, or ſhall be in future being: Therefore, he was bound for about eight hundred years, after four hundred and twelve (not literally, but) metaphorically, or not otherwiſe then with the chains of eternal death: That is, the firſt Dragon (ſubdu'd by the power and Authority of the Primitive Church-representatives) was bound (in part and more literally) by their legal institutions and civil ordinances, in the time of *Conſtantius*, *Conſtantine*, and their ſucceſſors, till about 412. To wit, for about one hundred and twenty years, which was all the time he was in being after he began to be bound; but he was then bound (totally, but metaphorically) for above 800 years by a privation of his being ſo long, but indeed forever: That is, there was a ceſſation from him of his accuſtomed cruelties in the Chriſtian world for above eight hundred years after four hundred and ten or twelve, till about the year twelve hundred and twelve, when he was looſed (not literally, but metaphorically looſed) for not he, but *Simon* Earl of *Montford* (commiſſioned from the Pope and the King of *France*) re-induced *Diocleſians* bloody practices, and perſecuted the Church after the manner of the firſt Dragon: therefore; As *John* the *Baptiſt* was ſaid to be *Eliak*, becauſe he came after the ſimilitude of his zealous comports; So the Dragon is ſaid to be looſed in thoſe bloody renovators of that firſt Dragons cruelties: But (having treated upon this ſubject at large, in the ſequel, where the ſeeming diſparities in the compute of thoſe thouſand years are reconciled, and the confident miſ-conceits of the contrary minded fully refelled) I need not here inſiſt upon it.

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The improper Epoche, therefore, of the first Dragon (*ab Urbe condita*, until his *Metropolis* was taken, plundered and burnt, and his, then late Empire translated in 412.) was about 1164 years; And his proper Epoche was but 460 years, ending in 412 also, which proper Epoche (being shorter by eight hundred years than the proper duration of the second Dragon) demonstrates, irrefellibly, two Dragons. I proceed to the fourth Epoche.

The duration of the threefold City of the grand Apostacy.

THAT the tenfold body of the Churches *Antithesis* (*Rome Papal*) was (for matter and form) threefold, and had three (the foresaid three) heads synchronizing in 1260 years, is (from sundry texts) sufficiently proved: And therefore, that tenfold City (until it should begin effectually to discontinue) must have, with them the same Epoche: For, if these three heads of it were to continue 1260 years; Then this City (their threefold body) must (by a necessary, individual continuity) have the same Epoche. But,

Secondly, their and this Cities durations are (in these two texts) thus terminated: *It is done*, Rev. 16. 17. *There shall be no longer time*, ch. 10. 6. These two texts intend a time and thing.

The thing intended is this threefold City: *And the great (this great) City was divided into three parts*, &c. ch. 16. 19.

The time intended is first: The duration of that City.

Secondly, the Period of that duration,

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The duration of it is necessarily imply'd.
 Its Period is, positively exprest. And first,
 Its duration is imply'd from its period in both texts.
 Its period at the beginning of the seventh Vial, is thus exprest: *It is done, ch. 16.*

Its period, at the beginning of the seventh Trumpet, is thus exprest: *There shall be no longer time ch. 10.*

No longer time, that is, the more entire duration of this threefold City, or *Mystery of Iniquity*, should be no longer, than the sounding of the six Trumpets: For, the duration of that threefold City (and indeed of all these twelve Epochæ) is commensurated by the spaces of six Trumpets sounding, and terminated with the beginning of the sounding of the seventh trumpet: For, when the sixth Angel was about to end the sounding of his sixth trumpet, then the Angel of the Covenant *swore by him, that liveth for ever and ever, that there should be time no longer: But, in the days of the voice of the seventh Angel, when he shall begin to sound, the Mystery of God should be finished, &c.*

Should be finished: That is, the City of God (begun to be adorned as a Bride for her Husband) should then begin to be free'd effectually from her former, too careless, contempt of things sacred, of highest concernments; or from treading them, as it were, under her feet; And free'd also (from the punishment, and effect of that profaness: to wit, from being *trodén under foot of the Gentiles*: And those *Gentiles* (this threefold City, or *Mystery of Iniquity*) should then begin (as they shall be more by degrees daily convinc'd of their own wickedness, and folly) to abate their enmity, and embrace Unity of sound Faith, and Manners.

Secondly, *It is done*, that is, the duration (the more entire duration) of this City should be done at the period of the sixth Vial, or at the beginning of the pouring fourth of the seventh

seventh Vial. That is, This City should stand all the time of the six Vials pouring forth, all the time of the six Trumpets sounding, and all the time (which is one and the same time, and thing) of the Witnesses Sackcloth-Propheſie, for 1260 years. For, as we have proved, that the six Trumpets sounding, and (which is all one) the Witnesses Sackcloth Propheſie run parallel in the ſame Epoche: So the ſix Vials, and this Cities duration, ſynchronize with both, which is plain from their temporal periods: For, The period of this threefold Myſtery of iniquity, in the tenth Chapter, is thus expreſt, *There ſhall be time no longer.* And its period, in the ſixteenth Chapter, under, or at the beginning of the ſeventh Vial (as the former was under, or at the beginning of the ſeventh Trumpets ſounding) is likewise thus expreſt, *It is done:* And what is done?

The answer is made in the next verſe but one, *And the great City was divided into three parts, &c.* That is, this threefold City was done, *ver. 19.* The ſcope (and almoſt the expreſs words) of both texts is the ſame, ſhewing; That this threefold City, or Myſtery of iniquity, ſhould (at the beginning of the ſounding of the ſeventh Trumpet, and pouring forth of the ſeventh Vial) begin, vigorously, to be made manifeſt, and the Myſtery of God (her Antitheſis) to be compleated: that is, The true Church ſhould then begin, more vigorously, and viſibly, to expatiate, and appear to all Sects and Nations: For, thoſe periods (*It is done; Time ſhall be no more*) are terms of expreſſion, that are ſynonymous in ſenſe, and are, in both texts, a twofold ſacred record, that the duration (the more entire duration) of this threefold City ſhould be 1260 years, ſynchronizing with the ſix Trumpets, with the ſix Vials, with the Witnesses Sackcloth-Propheſie, and with all the reſt of theſe twelve Epochaes.

Thirdly, the duration of this threefold City is commensurated (which are also the Epoche of the death of the Witnesses) by *three dayes, and an half*, Rev. 11. 9, 11. In which texts, the two former texts are more fully explained, and the same period of this threefold City, the third time repeated: And first,

We see that the two Witnesses were to lye, in that City, dead for three dayes and an half, ver. 8, 9. Therefore, the end of those three dayes and an half, was the period of the Witnesses death, and of the duration (as will appear) of that threefold City: For, *After three dayes and an half* (saith the text) *the Spirit of life from God shall enter into them*, ver. 11. Therefore, the end of those three dayes and an half, must be the period of their lying dead in that City, and the period also of that Cities duration: For, *The same hour*, saith the text) *the tenth part of that City fell*, ver. 13. And fell (not to, but) from Apostacy in manners, to pursue sincere truth; and peace in Theory, and practice, or (to use the words of the same text) shall then begin to *give Glory to the God of heav: n*: that is, Shall then begin to give Glory to God with greater vigour, and visibility of true obedience then formerly.

And these three dayes, and an half, of the duration of the death of the Witnesses in that City; and of that City, till it should begin to fall, as aforesaid, are also conterminated (as the same period the third time exprest) with the beginning of the sounding of the seventh Trumpet, vers. 13. *And the seventh Angel sounded, &c.* Therefore, these three dayes, and an half (of the more entire duration of this threefold City, and of the death of the Witnesses therein) synchronize with the six Vials, the six Trumpets, and the Witnesses Sackcloth Prophecie in 1260 years: For, those (in this Chapter, twice repeated) three dayes, and an half, are

are the same three times, and an half, chap. 12. 14. the same forty two Months, chap. 12. 2. And the same 1260 dayes in the next verse, which (being 1260 dayes annual) are 1260 years. For, the durations of the death of the Wittenesses, and of this threefold City, were pre-signified in Scripture, both by three dayes, and an half, artificial (or 42 hours) and by three dayes, and an half Annual (or forty two Months) as we shall fully, and that (so soon as we shall first lay down these twelve Epochaes) instantly shew.

The Fifth Epocha is of the Gospel Churches grand revolt.

Fifthly, The Gospel-Churches profligation, and defection seems to retain the same time: For, We find her in Heaven, holding forth (though at last more remissly) her primitive integrity of an Heavenly conversation till about 407, *Rev.* 12. 1. And till then (from about 292) in the Heaven of high Power, and Authority in the Roman Empire: For, She (casting the first Dragon from his seat there) sate sole Regent in his Throne of power: Her Eagles exalted both her, and themselves into that Heaven, ver. 7. to the 12th. But a falling away was to come, and the Church fell (fell from Heaven, fled into the Wilderness for 1260 dayes Annual). *2 Thess.* 2. 3. *Rev.* 12. 1, 6, 14. Therefore, the Church fell from Heaven (though not totally, and finally) in a twofold respect. First, in reference to her Heaven of high power.

Secondly, In respect to her heavenly conversation: Her fall in conversation caused her other fall. She fell, in part, from her former Heavenly conversation: Therefore, She fell (as the effect of that cause) from her Heaven of high Power, and Authority. Her fall in conversation was Spiritual: Her fall from Power was temporal. In reference to both, she (according to those texts aforesaid) stood in Heaven; And, in reference to both, she fell from Heaven: The manner of her fall from both is plain from her Patern, or Prophetick type, *Lament. 2. 1. How hath the Lord covered the daughter of Zion with a Cloud in his anger, and cast down, from Heaven, to the Earth, the beauty of Israel, &c.* So God covered her (the Anti-type-Church) with a Cloud in his anger, and cast down, from Heaven to the Earth, the beauty of Gospel-*Israel*. For, She (like the Church of *Ephesus*) left her first love, forsook her first works (works of Judgment, Mercy, and Faith) and remembred not (scarce yet remembreth) from whence she fell. Thus she fell (first in her conversation) from Heaven: therefore, God sent the second Dragon with a flaming Sword, who cast her (as were our first Parents out of Paradise) out of her Heaven of power, and Authority, and drave her into the Wilderness for 1260 years, chap. 12. 1. 6. 14. Many Expositors call that falling away in conversation, that grand, and general revolt of the Gospel Church from Faith, and Obedience: Howbeit, it was in her true members (though much inwardly) chiefly in outward appearance, and practice. The gradual aggresses of the Churches defection (from about 340 to 407) we shall shew afterwards.

The sixth Interval.

THe sixth Epoche (and this, of a different denomination, more fully proves the former) is of the Churches abode in her place prepared of God, which is twice recorded in two several texts of the same Chapter. *And the Woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there 1260 dayes;* which (being, as we shall instantly, and irrefellibly shew, dayes Annual) are 1260 years, chap. 12. 6.

And there were given to the Woman two wings of a great Eagle, that she might flee into the wilderness, into her place, where she is nourished for a time, times, and half a time, from the face of the Serpent, ver. 14. The times in both texts are exactly the same, and make a twisted, or double record: That the Epoche of the Churches abode in her place prepared of God, was to be 1260 years.

Into the Wilderness: That is, into an obscure, sad, desolate, and distressed condition; both in temporal, and spiritual respects.

Into her place prepared of God: Having here proved the Epoche by the double testimony of two texts, we shall refer this place prepared of God, but a little further, to a fitter place, where we shall shew, what this place, prepared of God, was, where the Gospel-Church was to be preserved for 1260 years.

The seventh Epoche.

IS of the death of the Witnesses: *And when they shall have finished their testimony* (their Primitive testimony in 407, and not their 1260 years Propheſie in Sackcloth) *the beaſt* (ſaith the text) *that cometh out of the bottomleſſ pit* (the ſecond Dragon) *ſhall overcome, and kill them* (ſhall caſt them out of their primitive power, and capacities (temporal and ſpiritual) and kill many of them corporally) *And their dead bodies ſhall lye in the ſtreet of the great City, called ſpiritually, Sodom, &c.* That is, their dejected condition ſhall be viſible, and obvious to the frequent view of thoſe ſpiritual Gentiles of that threefold City of Apoſtacy. *And they of the Peoples, and Kindreds, &c.* (thoſe Gentiles aforeſaid) *ſhall ſee their dead bodies* (their persecuted and deſpiſed ſtate) *three dayes, and an half:* That is, *Three times, and an half,* chap. 12. 14. Or 1260 dayes Annual, or years, chap. 13. 3. That's the Epoche both of the death of the Witneſſes, and of their Prophecying in Sackcloth: And ſo,

Their type (*Eliab*, and the Prophets of *Iſrael*) finiſhed alſo their (as it were) primitive testimony againſt the wickedneſſ of *Ahab*, and *Iſrael's* Apoſtacies: And (when they had finiſhed that primitive testimony) *Jezebel, Ahab*, and the falſe Prophets killed them for 1260 dayes literal. That is, Killed many, or the moſt, and persecuted all for 1260 dayes: Therefore, they, that eſcaped death corporal, fled, with the persecuted Church (as into a Wilderneſſ) into the ſecret ſubterfuges of obſcure latency for 1260 dayes literal.

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So long also did her, and their type-surviving Witnesses (as well they might, and had most just cause) Prophecie (as in Sackcloth) in great obscurity, and contempt: And just so long was rain literal restrained: to wit, for 1260 dayes literal.

But (after those flying, persecuted, type-Witnesses had finished those 1260 dayes of their type-death, and Propheying in Sackcloth) they were not killed; we find little of that in that grand exemplar, or Patern.

So when the Gospel-Witnesses (St. *Basil*, *Ambrose*, *Athanasius*, *Jerom*, *Chrysostom*, and others) had finished (not this Sackcloth Prophecie of 1260 years, but) their primitive testimony, about 407. against the fast approaching defections of the primitive Church; And when she, and her revolting children repented not; then did the Beast that came out of the bottomless pit (the second Dragon) kill the Witnesses: And the Sea born-beast, and false Prophet-Papal, to whom that Dragon gave his power (the Supremacy therein) prosecuted (though they seemed gentle for the first 805 years) the killing of them for 1260 (as in the Patern literal) dayes Annual. Therefore, they (such as escaped death corporal) fled with the persecuted Church into the Spiritual Wilderネス (into the secret subterfuges of obscure latencies) for 1260 (as in the type-literal dayes) dayes Annual: Just so long was rain restrained (in the type literal, in the Anti-type spiritual rain) To wit, for 1260 (as in the Patern dayes literal) Annual dayes, or years: And therefore, the Gospel-Witnesses (such as were killed by the death of persecution, but not corporally, or totally killed) Prophefied (as well they might, and had most just cause) for 1260 (as in the Patern literal) dayes Annual in Sackcloth: that is, in great infirmity, affliction, obscurity, and contempt, for 1260 years.

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Wherefore, when they had finished (for thats intended in the text) their primitive testimony about the year four hundred and seven, or ten, then the second Dragon (some-what assisted, even at first, by the Beast, and false Prophet) overcame, and killed them as aforesaid for 1260 years: But (after that Epoche of their 1260 years death, and Prophecying in Sackcloth) they (as their type were not) are not to be killed: There was no such thing in the Patern, nor shall be in the Anti-type of it: Nor is there any ground (that I find) for it in Scripture, but, abundantly sufficient for the contrary: For, we may add to this (of it self full evidence: That it plainly appears to be a matchless piece of absurdity: That the Witnesses should Prophesie in Sackcloth 1260 years, because they should be killed (many killed, and all persecuted) so long by the Dragon, Beast, and false Prophet, who were to continue in power so long: And then (when the Witnesses should have finished that 1260 years Prophesie, and the Dragon, Beast, and false Prophet, should cease to be in full power) the Beast out of the bottomless pit (scarce in being himself, or not in such full power) should overcome, and kill them the second time, for 1260 dayes, immediately after he (for who else should kill them) had first killed them for 1260 years before: The futility of this absurdity, the Paterns (which are more then one) sufficiently refell: But that is also fully done in the sequel by many (perhaps undeniable) demonstrations. From what already appears we plainly see, that the Epoche (the twice repeated three dayes, and an half, in the 11th Chapter) of the death of the Witnesses is 1260 (as in the Patern of dayes literal) of dayes Annual, or years, and runs exactly paralel with their Prophecying in Sackcloth succeeding their Primitive testimony about the year 407, and not their Prophecying in Sackcloth 1260 years after it: But (to come nearer

nearer to the matter) we shall (having shewn the duration of the death of the Witnesſes) here diſtinguiſh.

The death of the Witneſſes was (*ab extra, vel ab intra*) external, or internal.

Their external death is threefold; Corporall, civil, ſpiritual : Corporal, chiefly from the Dragon, civil from the beaſt, ſpiritual from the falſe Prophet in all Papal Sects: To wit : By Papal fulminations, excommunications, raſh cenſures, ſlaunders, &c. Theſe external deaths, for brevity, I but briefly hint. But,

Secondly, their death internal is more properly ſpiritual, becauſe its the death or decay of ſpiritual Graces; whiles the luſts of the fleſh, of the eyes, and pride of life ſeem to live, and judgment, mercy, and faith to dye in the ſouls of Saints, and whiles they manifeſt that internal death of Graces by outward correſpondent fruits, and practices: So the Church of Sardis *had a name that ſhe lived, and was dead*: And how dead? None of her Members were killed (that we read) by any corporal, civil, or ſpiritual death (as the witneſſes were) externally: But, her death was internal, and, more properly, ſpiritual : Her Graces were dead or ready to die : Therefore, their fruits, her works (differing little, perhaps, in true appearance, from dead works) were not found perfect, though their doctrine might be ſo ſound, and profeſſion ſo ſtrict, that from thence ſhe might be famed, or have a *name that ſhe lived*, chap. 3. 1, 2. For, Hypocrites judge of ſpiritual life by outward forms, and empty verbal profeſſions, and not by obedience conform to Goſpel-rule.

This inward death of the witneſſes (properly ſpiritual) was preſignified, ſometimes, by ſleep like death; ſometimes by death real and literal: And firſt,

By sleep like death; we read, *That a deep sleep, and an* *horror of great darkness (the Sun going down) fell upon Abraham, Gen. 15. 12. Abraham (as a Prophet) suffered this* *passive prophesie (as the vision of outward affliction,* *and inward darkness, and desertion) which was after fulfilled, literally, upon his seed after the flesh in literal Egypt,* *and likewise upon his spiritual seed in Egypt spiritual, where* *such an horror of great darkness, and deep sleep fell upon them, that, the text saith expressly, they were dead: And* *their dead bodies shall lie in the street of the great City called* *spiritually, Sodom and Egypt, &c. they were spiritually* *dead, because dead in spiritual Egypt, and the means of* *their Resurrection from that death was by the Spirit of* *life from God entering into them: that is, their Graces* *were dead; Or sick, dying Graces: They did not a-* *wake unto Righteousness, but slept a sleep like death in sin,* *and disobedience: They held forth a Righteousness incon-* *form to Gospel-rule, such as some Sects, Heathens, and* *Hereticks hold forth; and might dream, that to be true* *obedience, scarce thinking upon true Righteousness in* *practice, which we shall after shew what it is.*

Had *Abraham* not slept, yet, that horror of great darkness, that fell upon him, had been sufficient to hide all things from his sight, that he could see little, or nothing, and do as little: But (besides that darkness) a deep sleep fell upon him, so that he might seem dead in that sleep, buried in darkness; yet *Abraham* was not dead all that time: So a lasting Lethargy like death, and a deep sleep of insensibility, and spiritual security was to fall upon his spiritual seed (the Gospel-Church and her Witnesses) for 1260 years: yet neither they, nor she could be quite dead all this time, but should retain some inward, sick, secret (but living) Graces all the time of their lying, as dead in that threefold City: For,

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Secondly, *I sleep* (saith the Church) *but my heart waketh*, Cant. 5. 2. She slept (after the similitude of her Patriarch *Abraham*) a deep sleep like death, but was not dead: The Members of her body, both for action, and understanding (hands, feet, head) were exceeding drowsie or in a deep sleep, but her heart awaked: She was not dead, but lived by some weak, sick (but living) inward Graces.

An inseparable sign of such a deep spiritual sleep, is the difficulty to make her, or her Members, know that such a Lethargy lies upon them, with a great impugning unwillingness to be awaked.

Secondly, that inward spiritual death was also prefigured by death literal: For, the dry bones were the whole house of *Israel* (not so much legal as) Evangelical; And those bones were dead, *Ezek. 37. 3, 11*. For, the Witnesses (the subordinate heads of the Church) could not be dead, but the Members of the same body must be much more dead.

Secondly, I might here shew, that *Jonah*, & our blessed Saviour prefignified prophetically, not only that outward threefold death aforesaid, but also this inward and spiritual death of the witnesses: to wit, *Jonah* by a seeming death, and our Saviour by a real death; The durations of both which (three days and an half artificial, or 42 hours) are exactly conform (as prophetick types) to the duration of the death of the witnesses: to wit, three days and a half; that is, three years and a half, or forty two months of days Annual, which are 1260 years, as we shall more irrefellibly shew in the sequel.

The Eighth Epoche.

IS of the treading of the Gospel-Church, and her witnesses under foot by those *Gentiles* (the spiritual *Gentiles* of this threefold Mystery of Iniquity) whom we finde fitly described in the 8th, and 9th. Verses of the 11th. Chapter, to wit, the Spiritual Ethnickes (*Gentiles* in practice, by profession Christians) of Anti-christ sensual, secular, and spiritual: *And the Holy City* (the Gospel-Church, and her witnesses) *shall they* (these very *Gentiles*) *tread under foot for forty two moneths* saith the text, chap. 11. 2. That is, they shall persecute, convitiate, rashly censure, and contemn the Gospel-Church, and her witnesses, and her, and their testimony, for forty two moneths: Here needs no *Daniel* to read the sins of the revolved Church, too easie to be read in her just punishments: And what were the Gospel-Churches chief sins? She, and her Saints trod under foot (contemned, sleighted, neglected, at least too much) substantial knowledge of the truth, true obedience, and the witnesses of both, and (perhaps under a blind pretence of minding things plain, and most necessary) espoused a trivial, shallow, superficial knowledge of the truth, with like obedience: And where read you this? Her just punishment renders it in Capital Letters; she (for treading under foot, or not promoting, and advancing, with due diligence, things most sacred, profitable and honest) was given into the hands of the *Gentiles* to be troden under foot forty two moneths: And what those forty two moneths

moneths are, the very next Verse tells you expressly : That they are 1260 days : to wit, days annual or year, wherefore, the Epoche of the thus treading under-foot of the Gospel-Church, and her witnesses (which also imports their death, & fully shews both the time, and manner of it) is the same with the former ; All synchronizing.

The Ninth Interval

IS of the Witnesses sackcloth prophesie : *And I will give power to my two Witnesses, and they shall prophesie a thousand, two hundred, and sixty days clothed in sackcloth. Rev. 11. 3.* Our blessed Saviour and his Disciples prophesied (as in sackcloth) to the legal and Jewish Church (a Rebellious and gain-saying people) for 1260 days literal, predicted by *Daniel's* half week of years : He also wept over *Jerusalem* for the (then chiefly spiritual) desolations of *Zion* : we have also shown, that the Prophets in *Ahabs* time (while Rain was restrained) prophesied (as Proto-types) in great affliction, and sorrow (as it were in sackcloth) for 1260 days : So, their Anti-type (the Gospel-witnesses) were to prophesie also in sackcloth (in great sorrow, and affliction) for 1260 days : to wit, days annual, or 1260 years, which the ensuing Epochæ, and sequel of this Treatise, will also fully shew.

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The Tenth Epoche is of the six Trumpets sounding.

THe six Trumpets sounding, and the witnesses sackcloth prophesie (though of different denominations) are the same thing, and the duration of both the same time: *Lift up thy voice* (saith the Lord to the Prophet) *like a Trumpet, shew my people their transgressions, &c.* So, six Angels should sound their Trumpets: that is, the Gospel-witnesses should prophesie six times seven moneths of days annual, which make 1260 years: So long they should prophesie in sackcloth: That is, they should lift up their voices like trumpets (as the Priests of the Lord did at the siege of *Jericho*) six times, but with somewhat feeble blasts, and in much frailty, and without any great visible effect, or event of their sounding to convince Sects, or convert Hereticks: But they should sound their six Trumpets (prophesie in sackcloth) no longer: For, *there should be no longer time* saith the text. No longer time of the six trumpets sounding, of the Witnesses sackcloth prophesie, nor any longer time of the transactions and durations of all these twelve Epochæ: But then (or very soon after) when the 7th Angel should begin to sound (when the witnesses shall begin to prophesie with more power in practice) then, *the Mystery of God should be finished as he hath declared, &c.* that is: His Church should then begin to be adorned as a Bride, and the Mystery of Iniquity in all Sects (Papal, Mahumetan, and modern) to be made manifest: *They shall proceed no further* (saith the text) *for their folly shall be made manifest to all men:* This Epoche of the six
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trumpets (though sufficiently clear at present) is fully proved in the precedent Epochæ, and ensuing parts of this Treatise.

The Eleventh Epoche.

THe Eleventh Epoche (the same time, and thing with the former for the most part) is of the pouring out of the six Vials : They were Golden vials, but full of the Plagues and wrath of God ; therefore, they synchronize with the six trumpets sounding, and with the witnesses sackcloth-propheſie : For, the witnesses were to smite the Earth with all Plagues as often as they would in the days of their propheſie, which we find were 1260 days, and prophetically import (as is, or rather will be made apparent) ſo many years : Its apparent therefore, that the witnesses (propheſying for ſix times ſeven moneths of days annual, or 1260 years in ſackcloth) were the ſix Angels that ſounded their ſix trumpets, and the ſix Angels that poured forth their golden vials ; And, that their ſucceſſive propheſies in ſackcloth, for ſix times ſeven moneths of days annual, were thoſe ſix golden vials : For, God gave them power to propheſie ſo long in ſackcloth ; And their propheſie by the power of God is, no doubt, a golden vial, and ſix golden vials in that ſixfold ſpace of time : But ſix golden vials full of the Plagues, and wrath of God, contingently, or occaſionally, upon the impenitent, Anti-chriſtian world, becauſe of their profane contempt of their reprochs : For, *Corruptio optimi peſſima* ; The beſt things, by abuſe, bring the worſt effects :

effects: So the Gospel-witnesses prophesies and reproofs, by the power of God, are (& thats undeniable) golden vials full of the greatest mercies to men, by them admonished, but, by abuse, they are (though golden vials) filled with all the Plagues of the wrath of God.

And how do the Gospel-witnesses, and the Anti-christian world fill those golden vials of the witnesses reproofs with the wrath of God either against themselves or others?

I answer, the Gospel-witnesses fill (which falls out too oft) their own vials with temporal Plagues against themselves: So the Prophet (sent to *Beithel*) was some what remiss (but in some circumstance only a man would think) in this duty of prophesie: Therefore, he filled that golden vial (the word of the Lord in his own mouth) with a self-destroying Plague temporal: For, *a Lion* forthwith met him, and slew him: So the Gospel-witnesses oft fill their golden vials (their gifts of prophesie) with self-destroying Plagues, when they do that duty with a cold, careless remissness, when they prophesie in words, and not in works, or practice themselves what they reprove in others; when they oppose the truth they should promote; whiles they labour not that their lips may preserve knowledge, and they prophesie by power from God; whiles they do not that duty, or do it without sedulity: Thus the Gospel-witnesses fill their golden vials (the word of prophesie in their own mouths) with self destroying Plagues of the wrath of God.

Lastly, I will give power to my two witnesses (Religious Ministers, and Magistrates) and they shall prophesie: And what is prophesie? The Spirit or gift of prophesie is (saith the text) the testimony of Jesus, or a faithful witness of sincere truth both in words and works without delays, di-
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minishing, or defalking (so much as in circumstance) any part of it, which this Prophet (sent to *Bethel*) found by sad experience.

This appertains (as their duty) to Ministers to do it in words, and in works also; And to Magistrates to do it in works, or practise, and in words also, though not in words altogether in such manner as it belongs to Ministers.

Prophesia est testimonium (tum verbis tum factis) verum asferre; non impugnationem, convitium, vel cavillationem inferre: For, they that prefer truth-oppoſing-contradiction, or prefer not the truth conform to Gods command, prophesie not; or at least, fill that golden Vial (their power, and gifts to prophesie) with the Plagues, and wrath of God against themselves.

Secondly, others also (perhaps true Saints) fill the golden Vials of the Gospel-witnesses with self-destroying, temporal Plagues: So a certain Prophet said to a man in the name of the Lord: *Smite me I pray thee*: The man (perhaps in favour to him as a Prophet) refused to smite him, and so filled that golden Vial (the word of the Lord in the mouth of that Prophet) with a self-destroying Plague: For, *a Lion also forthwith met him, and slew him*, 1 Kings 20. 35, 36.

Saints sometimes (too oft) fill the golden Vials of the witnesses with the sharpest temporal Plagues against themselves: Oft with grievous spiritual plagues and desertions, which themselves sustain; Oft with most deadly plagues upon all men: *Babylon the great (Rome-Pagan, or rather Rome Christian and Papal, newly apostate in manners) fell*: That is, the Saints (that stood in her, and that only could fall indeed) fell from their first love, and works, and some fled out of her: therefore, *Her plagues* (her Witnesses having finish'd their Primitive testimony against her defections)

came in one day; Death, Mourning, Famine, Fire, chap. 18. 2, 8. A few sincere Saints in that City stood, and that City (supported by their standing) stood firm; A few sincere Saints fell; and Babylon the great fell by their fall; Fell temporally, by their Spiritual fall in part: their fall, (though but in part) filled the Vials of her faithful Witnesses (their reproofes, and Prophecies) with the Plagues, and wrath of God, which they poured forth upon that falling City.

True Saints thus fill the Golden Vials of the Witnesses with Plagues against themselves, against the Church, of God, against all men; If (whiles they sound their trumpets) they shut their ears, or are hearers of the word only, not doers of it, or do it carelessly, or in conform to Gods command; If they forget judgment, mercy, faith, and mind more the tything of mint and cummin: If they deny the witnesses their due honor, or due maintenance, or tread them; or their testimony under their feet by a careless dis-regard, or dilatory neglect of it, or them.

Thirdly, the Anti-christian world fills the golden Vials of the Witnesses with Plagues, and wrath against themselves, when they design or seek to attempt any thing against them: *Eliab* prophesied the death of *Abaziah*: Then the Captains of fifties filled that Vial (by attempting against him) full of Gods wrath against themselves: For, *fire came down from Heaven, and devoured them, and their fifties*, 2 Kings 1. So, if any man will hurt (his Anti-type) the Gospel-witnesses, *fire proceedeth out of their mouths, and devoureth their enemies*: That is, they fill their golden Vials (the word of prophesie in their mouths) with devouring fire from Heaven to destroy themselves, Rev. 11.5.

Pharaoh and his servants filled the golden Vials (the word of the Lord in the mouth of *Moses*) with many self-destroying Plagues: And the very same also doe's the Anti-christian world with the Vials of the Witnesses. And first,

Moses turn'd waters into blood: The *Egyptians* (by their disobedience) made them so, *Exod. 7. 19, 20.*

So, the Gospel-witnesses (*Moses* and *Aaron's* Anti-types) *turned waters into blood*: The blood-thirsty brought this Plague upon themselves, *Rev. 11. 6. ch. 16. 3, 5, 6.*

Secondly, *Egypt* was Plagued with *Frogs*, and her Anti-type with *Frogs* also, *Exod. 8. 2. Rev. 16. 13.*

Thirdly, both were Plagued with *Boyles and Sores*, *Exod. 9. 16. Rev. 16. 7.*

Fourthly, *Egypt* was Plagued with the *Plague of Hail*; So was her Anti-type, *Exod. 9. 23, 4. Rev. 8. 7.*

Fifthly, *Egypt* was Plagued with *Locusts*; So was her Anti-type, *Exod. 10. 14, 15. Rev. 9. 3.*

Sixthly, Both type-*Egypt*, and her Anti-type were Plagued with *darkness*, *Exod. 10. 21. Rev. 9. 2.*

These, and sundry others were those Plagues of the six golden Vials (the word of the Lord in the mouths of his Witnesses) rebelled against.

Golden Vials: Such the Prophecies and reproofs of the witnesses are: filled with Plagues: Such, impenitent men make them to be: And how do men (the Member of Anti-christ) fill those golden Vials with Plagues against themselves?

I answer, they despise reproof, persecute their reprovers: they value not the words of the witnesses; read nor, regard not their Writings: But (being reprov'd) their business is to study Cavils, and contradictions, or find both without study, or care to understand what they cavil at, or whom,

or for what they contradict: Thus *Spiritual Egypt* (resolving like *Pharaoh* and his servants to work wisely) do very foolishly in filling the golden Vials of the witnesses with the Plagues and wrath of God against themselves, by persevering in sordid avarice, and truth-opposing, Saint-persecuting cruelties.

Secondly: Filthy *Sodomites* (the froth of fluid wit and folly) fill those Vials of the witnesses with the Plagues and wrath of God (as their type did) against themselves, by persisting sensual against admonitions to sobriety; slothful against their exhortations to sedulity; by entertaining their rebukes with loose laughter, and making a mock of their reproofs: *Solutes hi captant hominum risum*: Lavish laughter of folly and ignorance is their food, whereby they fill their minds with windy levity, their lives with evil manners, those golden Vials with the wrath of God, and so bring down fire from Heaven upon their own heads: So type *Sodom* (mocking her reprovers) perished; So perished her Princes, and Rulers for not reproving of her.

Thirdly, Anti-type, apostate *Jerusalem* (Professors of blind, zealous, devout ignorance in all Sects) fill the golden Vials of the Witnesses with most deadly Plagues, by resisting them, and by bringing evil reports upon their just reproofs: So *Jannes* and *Jambres* resisted *Moses*; They hardened the hearts of *Pharaoh's* servants, by exalting themselves (the basest men) above *Moses*, and by preferring their own illusions above his real worth & works: So their Anti-types prefer their own formalities before the real works of the true Witnesses: *Hic apprimè, hoc optimè*: This mans work, these mens Writings are like *Apples of Gold in Pictures of Silver*; But the witnesses golden Vials are Brass; Their words false, their works Counterfeits: Thus they fill (by odious comparisons, and preferring their

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own deceits)) those Vials of real Gold, with the greatest and most deadly Plagues against themselves.

So the ten Spies filled the golden Vials of the Promises of God with fierce Plagues against themselves, and the people, by bringing evil reports upon the Land of Promise, and worse upon the word of God, that promis'd that Land to the people of *Israel*: therefore, they all perished instantly by the Plague, and all *Israel* from twenty years old upward (about four excepted) perished in the Wilderness: So, the Antichristian world (and, chiefly, Pharisaical hypocrites) fill the Vials of the witnesses with the fierce wrath of God against themselves, by bringing evil reports upon the Prophetick Promises, and word of Prophecie in sacred Scriptures through a profane careless ignorance of them: And Ignorance is the Mother of evil reports, and fills (not only their hearts with malice, but) their mouths with blind misconstructions, blasphemies, and, at best, with wicked excuses, cavils, slanders against the Gospel-witnesses and their record: Thus they fill their golden Vials with the most deadly plagues against themselves: For, they affect a fruitless delibation of divine truth without depth in Doctrine or due obedience, which (though a small measure of Knowledge is sufficient to save the humble) serves but to harden their hearts, to seek or find cavils against solid truth, & sincere obedience: For, the three evil grounds had not, or afforded not a fruitful depth to growing seeds; But the good ground only both had, and afforded depth of Earth to the seed of Grace: And this depth of Earth in mens judgments, and obedience (at least in their desires, and affections) makes those golden vials of the witnesses the more the vessels of honour, and fills them with all mercies: But that threefold want of fruitful depth in Anti-christ sensual, secular, and spiritual (at least in their affections) fills those Vials with all Plagues of

of the wrath of God: *These have power to smite the Earth with all Plagues as oft as they will:* That is, to pour forth the six Vials filled therewith: to wit: For 1260 years in the dayes of their Propheſie, *Rev. 11. 6.* That's the Epoche of theſe ſix Vials, of the witneſſes Sackcloth Propheſie of the ſix trumpets ſounding, and of all theſe twelve Epochaes: For, *There ſhall be time no longer: But in the dayes of the voice of the ſeventh Angel, when he ſhall begin to ſound, the Myſtery of God ſhall be finiſhed,* chap. 10. 6, 7. And, when the ſeventh Angel ſhall pour out his Vial, *it ſhall be done,* ch. 16. 17.

The Myſtery of God ſhall *be finiſhed or done*, that is, the true Church (as a City ſet upon an hill) ſhall begin to be ſeen, and embraced by all Sects and Nations; And the Myſtery of Iniquity in all Sects, (Papal, Mahumeran, and modern) ſhall begin effectually to be made manifeſt to themſelves and others.

The ſignal congruity betwixt the ſeven Vials and 7 trumpets (and that in all their tranſactions and in the ſeries and places of their tranſactions) ſhews plainly that both (contrary to the opinion of many that are contrary minded) run parallel and import (if not all together) for the moſt part, the ſame times and things.

One (and not the leaſt) of the Plagues of thoſe ſix Vials (and not the Plague of one particular Vial, but of all the ſix) is the reſtraint of ſpiritual Raine. The duration of which is the next, and laſt Epoche we ſhall here inſiſt upon.

The Twelfth Epeche.

IS of the restraint of spiritual Rain; And (in handling of it) I shall exert that promised Epitome of the series of the Myſtery of Iniquity, by ſhewing ſome of the chief tranſactions of thoſe twelve Epochaes for 1260 years.

I ſhall here alſo ſhew, what that iniquity and thoſe ſins are, which ſhut Heaven that it ſhould not Rain; And what that obedience to God and right to man is, that ſhall open Heaven and bring down plenteous ſhowers of temporal bleſſings and ſpiritual Graces upon all Churches and Nations.

The restraint of Rain, in type was 1260 dayes; literal Rain, literal dayes: This restraint of Rain was of ſpiritual rain for 1260 dayes annual: That is, for 1260 years: That's the Epoche of the restraint of Rain ſpiritual, *Rev*, 11. 3, 6.) as 1260 dayes literal were, in the type, the restraint of literal Rain, *Luke* 4. 25. *James* 5. 17. *Theſe have power to ſhut Heaven that is Rain not* (ſaith the text) *in the dayes of their Propheſie*, ch. 11. 6. And what the dayes of their Sackcloth-propheſie are, the third verſe expreſſly tells you, that they were 1260 dayes: to wit, dayes annuall; that is, there ſhould be a restraint (as, in the patern, of literal) of ſpiritual Rain (To wit, of ſpiritual graces in a great meaſure) for 1260 years.

No true Grace-figuring-rain fell, in the Patern, for 1260 dayes, which ſhews the grievous restraint of ſpiritual Graces (figured by Rain) which ſhould be in the Anti-type for
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1260 years: that is, there should be rather a continued decay, then any vigorous and visible return of frugiferous Graces for 1260 years.

Apostate *Israel* had water to keep them alive, for 1260 dayes, but no rain to refresh the Land: That went daily back, became more barren, nor were the hearts of the people turned back to obedience till about the end of those 1260 dayes, 1 *Kings* 18.17. So (it seems) Gospel revolting *Israel* was to be preserved, as it were alive (by some secret, sick Graces) for 1260 years, but not raised to a fertile life so long, or not until the spirit of life should first raise her Witnesses, whose three days, and an halfe of their Spiritual death is (as a second record of confirmation) the same Epoche with those 1260 years of Rain restrained: So long the Land of Gospel, revolted *Israel* (in some sort also dead) did, or should decay daily in Garces, grew unnatural growing seeds, and became (*terra tota dehiscens*) a most barren dry Land, all parched into cracks, and Clyfts of Schisms, full of errors, and evil manners; And yet a people fondly pleased with the opinion that they have repented, whiles their hearts (according to the intent of this Prophecie) are not turned back from the lusts of the flesh, the lusts of the eyes, and pride of life: which threefold covetousness is Idolatry, the grand Idols of Anti-christ sensual, secular, and spiritual, and threefold root of all evil.

They (Nor are true Saints free from the same fault.) turn to a form, not to the power of godliness; get faces like faces of men; Hair like the Hair of Women, but retain teeth of Lions, *Rev.* 9.7,8.

And whats repentance? If it be not some sound, shallow (carelessly shallow) Doctrine in a fruitless form, they know not what it is.

They place repentance in the strict pursuit of their own Seers, blind prescripts. And

And why were not the hearts of legal, Apostate *Israel* turned back till about the end of 1260 dayes? Because they turned their backs upon obedience, and their faces from repentance all that time: That time was the Interval (the Epoche) of type-*Israel's* grand Apostacy.

And 1260 dayes annual (or years) are the Anti-type duration of the Gospel-Churches grand defection from faith, and obedience: But this fully confirms it: to wit, because we find here the same duration of 1260 years to be the Epoche of the restraint of spiritual Rain (of spiritual Graces figured by Rain) which necessarily infers (for what can Earth without water bring forth) the Churches, and her witnesses defection (at least in part) just so long.

Therefore, these 1260 years were to be that time wherein Gospel revolted *Israel* (and true Saints, too much) should turn their backs upon obedience, and faces far from works worthy of repentance; That time wherein self-seducing Professors retrograde by going forward, and run into perdition whiles they seek to shun their own ruine.

But they have been busie, as he was, here and there, whom the disguised Prophet personated: About what In seeking things that belong unto their peace: to wit, according to the common, careless, blind custom of formal Professors: But never did they know, little did they ever think, that they were only busie all that time in turning their backs upon obedience, and faces from repentance: A man would think (& they verily believe) that their blind zealous endeavours are a perpetual pursuit of true repentance, and things that belong unto their peace, whiles they thereby turn their backs upon both.

Little did the blind *Syrians* believe they turned their backs upon *Dothan*, when they went forward with their faces
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wards *Samaria*: Little did the *Pharisees* think they did (by all their devout endeavours) hide the things that belonged to their peace, from their own eyes: And as little does the Anti-christian world believe they take a wrong course, whiles they (by their proud and profane contempt of things profitable) put felicity far from them, and exile peace.

They (well content, as the *Pharisees* were with their won-
red knowledge) will not know these things: what profit cometh (say they) by knowing of them? This is not the course (that such Professors take) to obtain the Rain of righteousness, but the ready way (though they will in no wise see it) to shut Heaven that it rain not.

Elijah prayed, and endeavoured earnestly that the hearts of apostate *Israel* might be turned back, which was not done till about the end of those 1260 dayes of Rain restrained: Then their hearts were turned back from halting betwixt two Opinions, and from dead idols to serve the living God: That was done in a shadow, and so less permanent: But it may seem more then probable, that the hearts of revolted Gospel-*Israel* (about the end of those 1260 years restraint of spiritual Rain) shall begin to turn back from halting (not betwixt two, but) many opinions to a permanent unity of true faith, and manners; That Anti-christ sensual, secular, and spiritual, may then begin (begin effectually) to return from the lusts of the flesh, the lusts of the eyes, and pride of life to true Christian sobriety, mercy, and charity: That the Son of perdition (as *Judas* convinced hanged himself) shall begin to strangle (with his own hands) his own barbarous inhumanities: that sensual Professors shall begin to forsake open profaneness, secular Professors sordid tenacity, and spiritual false Professors their blind, senseless precepts of pride and ignorance, that all (their errors being made manifest by Gospel-light) may glorifie God: *Sic*

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Anti-christus, penitus convictus, exhibet, So Anti-christ (being fully, and clearly convinc'd) shall turn true convert.

Then shall his prophane heart be turned back; Back from proud contempt of sacred truth, and neglect of the practice of it: Back from blindness of heart to heart-enlargements in the light of the truth of the gospel, And turned back from blaspheming God, and his tabernacle by bringing (as the spies did upon the Land of Promise) evil reports upon Gospel-truth, and the witnesses of it: *So many Papists, ^{Phil.} (and Protestants, too much) blaspheme the sacred word of ^{Morn.} God saying: Its insufficient, ambiguous, dangerous, deceit- ^{de Papae.} full; And formal Professors please themselves with a care- ^{P. 660.} less, trivial, shallow, sound Doctrine, fondly affecting the stony grounds grand curse for the greatest blessing.

They pretend that the plain Scriptures please them well; that the rest yields much labour, little profit: profane sloth, pride, coverousness imprint such blind opinions in the hearts of hypocrites, who (carching as they conceive at part) loose the profit, of all the Scriptures: wherefore, * as *Bede* ^{* Campd.} much complained, that many in his time were contented ^{Brit. p. 141} with a trivial literature; So, it hath been the misery of all times (of those times especially wherein, Heaven being shut, the Rain of Graces should be most restrained,) that men, Sects (and Saints, too much) content themselves with a trivial shallow knowledge of sacred truth: For, the stony ground (of all evil grounds the worst) had a trivial, shallow superficies of fertile Earth, only it wanted depth, therefore, its most deceitful, and destructive to it self, and to the sowers of it: For, its a true saying: *Non habet Ars inimicum prater ignorantem*: And it may be no less truly said, that this careless, Heaven-shutting, shallow ground of Professors, profanely proud, contentedly ignorant, or puffed up with their shallow (though perhaps literally sound) knowledge, are the great-

est opposers of profound truth, persecutors of the Witnesses of it, and the chief matter (as we shall instantly shew) of the Son of perdition properly so called: For, filthy lucre, and pride, constrains them to cast aside all faithful care and pains in searching after substantial truth: Therefore, their Doctrine, and their doings are both, but deceits: For, such as their Doctrine is, such their doings are such as their knowledge, such their practice: *Tali Patellâ dignum Operculum*, a careless, blind, shallow, persecuting obedience best befits their fruitless superficial knowledge: So, the *Pharisees* (figured chiefly, by the stony ground, and by whom especially our Lord was Crucified) had (like these their Anti-type) a trivial, superficial knowledge, with like obedience: Said, but did not, and were the principal part of the type-Son of perdition.

Search the Scriptures (said our Saviour) *for they are they that testify of me*: The *Pharisees* searched the Scriptures (as they thought) diligently, but divided them not aright: They divided the word, and their obedience thereunto by a division (not of right distinction, but) of separation, and, by that separation, separated themselves from all right to any part of it: They searched the Scriptures diligently: to wit, such literally, (and those chiefly) that held forth legal and ceremonial Ordinances; But they searched them not, as they shadowed forth Christ; nor those Prophecies that clearly testified of him; or they searched those Scriptures slightly: They had no doubt (as modern hypocrites have) their thunder-bolts of blasphemy against such Scriptures, and the diligent searchers of them, and could call them perhaps, ambiguous, dangerous, deceitful; useless allusions, vain Allegories: and the sober disquisitors of such sacred Oracles they might account curious Quæstors about trifles, and trivial expenders of wasted pains in searching things im-

impertinent, or to little purpose: Therefore was their obedience also (conform to their knowledge) divided and separated: They diligently observed legal Rites, and placed their Religion (as their Anti-type doth in empty forms) in their observing of them: But the grand duties or great commands (judgment, mercy, and faith) they separated from the less, and (as least regarded) rejected, *Math. 23. 23. Luke 11. 42.*

Wherefore, whiles they divided (separated, rejected) the knowledge of those Scriptures, that chiefly testify'd of Christ from those that (literally, as they took them) testified less of him, they wholly abandoned all benefit that might redound from both to themselves: And whiles they divided (separated, rejected) the grand duties of obedience to God (judgment, mercy, and faith to men) from the less, they cast off all obedience.

So these Professors (their Off-spring, and Anti-type) that affect a fruitless, shallow knowledge, and such obedience, search the Scriptures (as they suppose) diligently, but divide not the word aright: They divide the word, and their obedience by a division (not of right distinction but) of separation: They separate the plain from the prophetic (as *Saul* rent *Samuels* Mantle) and thereby separate themselves from all right to any part in either: For, as that wicked Harlot would have the Child divided; So they well approve (as they pretend) the plain Scriptures, but reject the rest as useless, or impertinent; And so (as she had no part in the living Child) they deprive themselves of all right to the word of life.

They, therefore (as the *Pharisees* did) affect, and make a schism in Doctrine, and obedience; separate and reject the solid, and retain the trivial, which serves them only to blaspheme, & bring evil reports upon all sound knowledg, & sincere

sincere obedience : And this profaneness may be found to come in the Van of those sins that shut Heaven.

Heaven shutting profaneness is threefold : *Sensual, Earthly, and Devilish.*

This threefold profaneness is also threefold : In thought, word, and deed ; And versant in a threefold subject (the high-way, thorny, and stony grounds) whose Fruits are a slothful, worldly, and proud non-vacancy to seek, or submit unto sound knowledge, and sincere obedience.

This threefold profaneness in thought, is a threefold inward deception of the Intellect, will, and affections ; But, in word, and deed, the same deception exerted.

The outward attractives, and objects of this threefold profaneness are three different sorts of divertisements.

The divertisements of sensual profaneness are, sloth and sinful pleasures.

Of secular, or Earthly profaneness, worldly profits.

Of spiritual profaneness, pride, opinion, blind superstition, busie ignorance.

The first *non vacat a ventre, & voluptate* ; sensual high-way-Professors are ever so busie in gathering Grapes of Sodom, that they have no leisure to look towards Zion.

Professors secular are so set upon the world, that they see no benefit, but in worldly business : Their Grapes grow all on thorns. But,

Professors proud and Pharisaical (the stony ground) are ever most diligent in dressing the basest Briers of ambition, that bring forth nothing but evil surmises, rash censures, and all uncharitableness : Only from pride come contentions and these fires issue forth (as *Joethams* Parable proved) only, or chiefly from the Bryers of pride, and ignorance, which the stony ground produceth : And this profaneness (the devotion of pride) is that principal sin that shuts Heaven

ven, and the chief corner-stone in the Fabrick of the Apostacy of Anti-christ, which comes next to be handled.

C H A P. VII.

An Epitome of the Series of this threefold Mystery of Iniquity, wherein some chief Transactions of this Interval of Rain restrained, and of all the twelve Epochaes (for 1260 years) are briefly handle d.

I Have therefore, insisted the more upon this stony grounds spiritual profaneness, as the principal Foundation of the Apostacy, and shall therewith, instantly present the Reader with the structure of it erected, chiefly, upon this ground: For, I shall here take liberty to insist a little upon this Epoche of Rain restrained; Because I shall from hence more evidently demonstrate the Commencements (not only of this, but) of all the twelve Epochaes, and therewith propose this promised short Epitome of the grand Apostacy: To which also some necessity, upon the Readers account, constrains me: Because such as are weakest to apprehend, are readiest to ask questions, before they understand the grounds of their own demands, or know what they ask, and are no less incapable of conviction from the most rational solutions; which weakness or indisposition is double, for want of some short and perspicuous Map of the Series of things to be first conceived: Wherefore; we shall, first.

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Distinguish Anti-christ sensual, secular, and spiritual, & shew which of the three is chiefly that Son of perdition intended by the Apostle, 2 *Thes.* 2.3.

Secondly, we shall shew when, and in what manner all three came.

Thirdly, whereas the Bicorn-beast came up out of the Earth; we shall further shew what Earth brought him forth.

Fourthly, we shall shew how, and when that Pseudo-prophetick-beast laid his Foundation of deceit, and began to build thereon, the body of Apostacy.

Fifthly, how, and when he (to that intent) took away from the primitive Church her power, and, Church-priviledges.

Sixthly, we shall shew his progress in building upon that forged Foundation.

Seventhly, we shall shew, how the threefold man of sin is bound (as in a threefold chain of darkness) by a threefold inconviction (of sin, of righteousness, of judgment) whereby they cannot discern those sins that shut Heaven, nor that *righteousness which should open it*: Therefore, we shall shew what those sins chiefly, are that shut Heaven. And,

Lastly, what that righteousness to men, and true obedience to God is, that shall open Heaven, and be the means (the only means under God) to bring down showers of temporal blessings, and divine Graces upon all Church-Societies, Sects, and Nations. And first, we shall distinguish Anti-christ sensual, secular and spiritual.

Sensual Anti-christ (or his first appearance in power) was the second Dragons military Forces, when he came in the Van of them, invaded the Christian world, and made Rome Imperial tributary, about the year 407: For, that Floud filled the Christian world with Heathenism, gross Heresies, &

all sensual profaneness, which body sensual, and Heretical (conjunct with such as themselves were in those Nations they subdu'd) then created, and hath from that time continued Anti-christ sensual.

Secondly, secular Anti-christ (rallied under his Head, the Decapolit-beast, not Pagan, but Papal) were the more worldly-minded Professors, and powers of the ten Nations of Rome Papal, who (falling more fully from Faith and obedience about or after the year 407) at first constituted, and have ever since in their like successors, continued Anti-christ secular: And these (more strict, and orthodox, but) covetous Professours in all Sects, are the **more secular** part of the body of Apostacy.

Thirdly, Spiritual Anti-christ (rallied under his proper Head the false Prophet, or Bicorn beast Papal) was the proud, factious, blind, busie Professors (most strictly formal, who (falling more fully from faith (faith of veracity) about or a little after 407) at first constituted, and their successors continued, Anti-christ spiritual: And these (somewhat Orthodox, but proud and Factious) are, in all Sects, the more spiritual part of the body of Apostacy. But,

Secondly, all three will be much more clearly distinct by our further shewing when, and in what manner all three came: And first.

Anti-Christ sensual (or his Supream power) was (about the year 407) an *Alienigena* of the Northern Nations, without the pale of Rome Imperial: But, after he had invaded & (as it were) vanquish'd the *Roman Empire*, he became (in short process of time) a proselyte in the body of apostacy, being drawn unto it by the Bicorn-Pseudo-prophetick-beast, that *deceiv'd those that dwelt upon the earth by means of those miracles, which he had power to do*, &c. Rev. 13.

14, For, that bicorn Beast won Anti-christ sensual, and his flood-like armies, and Alie's (originally Heathens, and Arrians) to a kind of Pseudo-christianity in the body of Apostacy, wherein he, and his successors (or the major part of his political body) held, or might hold all the proprieties of sensual Anti-christ under a loose, careless, trivial, fruitless profession of Christ for 1260 years: The Mahumetans carryed on his more literal, and loose Christians his more spiritual progress. But,

Anti-christ secular, and spiritual (who, or whose superintendents are more properly that Son of perdition of whom the Apostle speaks) were *Indigenæ* in the Roman Empire, and are (most properly) that matter, or body of the Apostacy.

Having thus far described and distinguished all three, we shall (as we have already shewed when) further enquire in what manner Anti-christ sensual, came. And secondly, when, and in what manner Anti-christ secular, and spiritual, (the more proper body of the son of perdition) first came. And first,

Anti-christ sensual (under the conduct of his proper head, the second Dragon) came, *torrenti similis*, like an (all overturning) deluge about the year 407. *And the Serpent* (saith the text) *cast waters out of his mouth as a flood, after the woman, that he might cause her to be carryed away of the flood, Rev. 12. 15.* But, by that flood of Military Forces, he could not so carry her away as to destroy her (for that was his intent as the text imports, and his practice proved) but he caused her to flee into the Wilderness for 1260 years, ver. 6. 14. After her flight, *he went and made war with the remnant of her seed, ver. 6. And when her witnesses had finished their primitive Testimony* (about the year 407) *he overcame, and killed them, chap. 11. 7.* He then also finally slew the first Dragon

Dragon (that had invited him for a refuge) by the conquering Sword of his flood-like Armies; translated his (or rather the Christian Princes) Decapoli-*Empire*, and seated himself in the major part of it, till *he gave his power, and authority* (the Supremacy thereof) *to the* (by him first wounded) *Beast* Deca-diademick Papal, *ch. 13. 7, 8.*

Thus we see the coming of Anti-christ sensual, was with all visible, and open violence, and in a Profession of literal Heathenism, and gross Heresies; therefore, he did not, nor could come (secret, and undiscovered as the Son of perdition did) *with all deceiveableness of unrighteousness*: For, he was so far from coming with all deceiveableness of a non-appearance, that he came *(as Sodom, not ashamed, disclosed her sins)* openly manifest, and apparent: therefore, the Church saw him openly (could not but see him) *and fled from his face into the Wilderness for 1260. years, Verse 6. 14.* Sundry texts so expressly assert the Series of this second Dragon, and of (the then chief part of the body of Anti-christ sensual) his floods of visibly profane, and most wicked men, and manners, that it seems impossible to be doubted, or contradicted: And sundry faithful Church-Histories, uncontrollably, determine (though by undeniable collection, and consequence) the time, and manner of his coming as aforesaid, and will further appear. But,

Secondly, Anti-christ secular, and spiritual (the more proper body of the Apostacy, and *son of perdition*) came about the year 412. also (under the conducts of the Sea-born, and Bicorn beasts Papal) *with all deceiveableness of unrighteousness*; whereby they least appeared, what they were indeed when they came 2 *Thef. 2. 10. Rev. 13. 13, 14.*

But this threefold distinction (as also how, and when each came at first) will be much more clear, by shewing what earth brought forth the bicorn false Prophet. And therefore.

And I saw another beast (saith the text) come out of the earth, and he had two horns like a Lamb, &c. ch. 13. 11.

Out of the earth: Non omnis fert omnia Tellus: The false Prophet Bicorn, and Papal, grew not out of every ground: The High-way least honour'd him; he it as little; therefore, gross Heresies, and open profaneness, (fruits of the High-way ground, which neither could hide him, nor be hid from others) he (at first at least) affected not; nor was that his native soil that brought him forth: But the thorny and stony grounds (the truer Parents of all deceits) were the producers of him: Those Professors (especially the stony ground) gave him his first being, and their professions furnished him with all deceits: For, the stony ground deceives (not some single persons, but) the whole body of the Apostacy of Anti-christ; that is, this Rocky ground (Professors lightly over-lay'd with a trivial, and superficial earth of shallow knowledg, and obedience) deceives its painful Sowers, and all that see it: It were fondness (they think) to say: *At quando Messis?* when they see it send forth seeds of Grace so fast: But it forthwith retracts its fertility, and, like a Furnace, consumes that seed it cherished before, and is most cruel in killing the Witnesses of the truth: For, the blind and ambitious Off-spring of the stony ground, brings, of all evil Reports, the worst against all good men and Manners; because blind Vipers, of all Serpents, bite foremost, and they, of all other, are most deadly. And,

Secondly, It deceives themselves most: If we (say they) have Grace like a grain of Mustard-seed, we need no more; A little is enough, the least sufficient. They are much deceived, though they, in part, say the truth: For, Grace like a grain of Mustard-seed is sufficient for the simplest, & weakest sincere Professor: But a careless, contented, proud knowledge (though it be never so great) is quite

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contrary to true Grace, which is ever growing: Sincere Professors grow daily in grace, and in the knowledge of our Lord Christ: But a careless, contented, shallow knowledge continually resists the Grace of God, is ever busie in bringing evil reports upon it, and watcheth to work the ruine of the Witnesses of it: This is not (that which hypocrites take it to be) the grace of God either like a grain of Mustard-seed, or in any measure: Nor did our Saviour say, that the Kingdom of God was like a grain of Mustard-seed, standing at a stay; but like a grain of Mustard-seed, which (though a small seed) grows as it were, into a Tree.

The Son of perdition should come with all deceiveableness: And this spiritual profaneness of a contented, shallow, literally sound knowledge, with like obedience, was the way of that son of perdition: Therefore; He did not, could not come as an *Arrian*, or *Mahumetan*, or as Antichrist sensual came: There was nothing so great deceiveableness in such gross Heresies, and open prophaneſs, which appertain (as more manifest) to Antichrist sensual, and not so properly, to this secular, and Spiritual, son of Perdition, who should come, and came about the year 407 (not with open, manifest, or gross Heresies, and manners conform, but) with all deceiveableness of appearance of truth in knowledge, obedience, Doctrine, profession, Miracles, and pretences to be the true Catholick Church: These are the Angelical colours of deceiveableness, under which he (and chiefly his Super-intendents) works (secure, and as it were unseen) all works of spiritual wickedness, and under which he came: Of all these we shall speak briefly, and in some order, but leave their Miracles to their proper place: And first, of the deceiveableness of their pretence to be the Catholick Church.

It was the Apostacy (over which the Super-intendents
of

this Man of sin presided) that seemed Catholick, or universal; And that body of Apostacy was the *Antithesis* to the true Catholick Church: Herein *they* deeply deceived *tho* *se* *sh* *at* *d* *w* *e* *l* *t* *u* *p* *o* *n* *e* *a* *r* *t* *h* *and* *w* *e* *r* *e* *t* *h* *e* *m* *s* *e* *l* *v* *e* *s* *d* *e* *c* *e* *i* *v* *e* *d* *.*

The text saith, *A falling away must come*, 2 Thes. 2. 3. That is, there should be a grand and general revolt of the Gospel-Church from Faith, and obedience, say some Expositors: They are so many, and common, we need not quote them: But there could not be a general revolt of Saints from all inward Faith, and from, at least, some outward, weak, and scarce-visible obedience: Such therefore, must be excepted: But, otherwise, the Apostacy might be em general: We shall search the truth of it in the Types, and in their Anti-type. And first,

The Apostacy of *Israel* under the *Pharisees* might seem general, and the *Pharisees* might pretend (by the generality) to be (with their followers) the true Catholick Church.

Secondly, The Apostacy of *Israel* under *Abab* might pretend (by the generality) to be the Catholick-Church.

Thirdly, The Apostacy of *Israel* in the Wildernes (when the perfidious Spies searched the Land of Promise) might pretend (by the generality) to be the Catholick Church: For, all *Israel*, to a man (about four excepted) fell from Faith, and obedience: They all observed, literally, legal Ordinances (so far as we find) well enough, but rejected the Prophetical traditions, that promis'd them the Land of Promise: They fell from Faith in the Promises, from Faith of veracity, and from obedience: All fell away except as aforesaid: All rebelled against God, against *Moses*, and *Aaron*, and would have stoned the two faithful Witnesses that were sent, *Numb.* 14. 9, 10, 11.

Therefore the ten Spies (porters of evil reports) dyed immediately by the Plague, and all *Israel*, whom they had in-

infected with the Pestilence of that Apostacy (all to a man from twenty years upwards, two excepted) dyed in the wilderness, *ver. 29.*

And all that sad Prophetick story is told, (as it were *mutato nomine*) of their Anti-type (the body of Apostacy) who (by their generality) pretend to be the Church Catholick, who cast away (look not after) the Promises in the Prophetick Scriptures, nor after substantial truth, and obedience; but basely espouse a trivial, superficial, shallow (though somewhat literally sound) knowledge, with obedience conform, which is the product of evil reports, blasphemies, persecutions, and the path-way that the son of perdition came, when *he came with all deceiveableness of unrighteousness* about the year 412, as will instantly appear: For, this way is deceiveableness it self (most deceitful) and that sin, chiefly, that shuts Heaven, whiles they, and their complices conceive it to be the only Key to open it: This was the way of his coming about the year four hundred & seven, ten or twelve; let us turn, therefore, our eyes to about that time, to see more clearly, both the time, way, and manner of his coming.

St. Hierom's Record (and he's the fittest testator here) best occurreth his commencement at such a time, and in such a manner as the Apostle predicted, and I here have briefly described: Of him *Erasmus* (as *Clarke's Church-History* witnesseth) thus writeth: *Quis docet aptius, quis delectat urbanus*: St. *Jerom* was (in *Erasmus* esteem, as it might appear) the best Teacher, and most delightful writer of all the Fathers: He also lived, and was at *Rome* in that very juncture of time, when the Christian world was turning upon the hinge of Apostacy, and commencing that grand revolt, which the Apostle speaks of: Therefore, his Authority (the best of any) may here stand good.

But:

* Hieron.
ad Mor-
cell. v. du-
am. Idem
contra Jo-
v. n. lib. 1.

But he (about the year 406, as we shall shew) call'd * Rome-Christian (the *Metropolis* of the then revolting world) a receptacle of Devils, and fain *Babylon*: And St. *Ferom* sure (a most vigilant Father of the Church, and a sober Writer) would not have called Rome-Christian (then-revolting, fain, if he had not seen good reason, or rather real truth for it; that she was then fain, or in falling: But he gave sufficient reasons; and those reasons, we shall afterwards abundantly shew to be real truths: For, it follows * *When I liveat* (saith he) *in Babylon, an inhabitant of the purple where, after the Roman Laws, I would have written something of the holy Ghost, and have dedicated the Treatise to the Bishop of that City: And behold that seething pot, which was seen in the Prophet Feremy, looking out of the North, beginneth already to boil, and the Senate of Pharisees cryed out at me all at once: Neither was there so simple a Scribe in all that ignorant Rabble, which conspired not against me: wherefore, I am now (as it were out of Captivity) returned to Jerusalem, &c.*

Hieron. in
Pref. li. b.
Dyl. De
Spirit.
Sanct.

Tempora mutantur: A sudden change into a strange *Antithesis*: Rome (of late, the City of Righteousness) revolted, as in a moment, to be the Head of the Mystery of Iniquity; and her Professors (once fruitful in all good works) were turned Pharisees: *And the Senate* (saith he) *of Pharisees cryed out at me all at once; neither was there so simple a Scribe in all that ignorant Rabble, that conspired not against me: Against whom? Against St. Ferom, whom the Papists themselves acknowledge to be a Reverend Father of the Church.*

Ah perfidious people of the City of Apostacy! How soon is the *Metropolis* her self of the Primitive Church become unstable as waters, and the once firm seat of her faithful Witnesses, revolted from Faith and manners: For, the manners of that upstart, proud, Catholick-Church pre-
tend-

pretending Apostacy were (*mores iniquissimi*) most inhumane (above Heathens insolencies) even to St. *Jerom*, one of the ablest, and most worthy Fathers of the Church, who, apparently had more serious and real worth, and solid depth of good ground in him, then all the petty, pibble Quarry of that proud Senate of Pharisees had.

And this anti-type (Church-Catholick pretending) Apostacy (when she but began to put forth her rebellious head, and first opened her blasphemous mouth against the faithful Witnesses of the truth) had (as much as all her Types had) deceitful grounds sufficient to pretend to a Church-Catholick, and might, and probably did thus plead: *Why, Jerom, do you come (by your Dedication) to dictate to us, as if we needed your instructions in the tenets of the Homousian Faith? Had we needed your help, we had sent for you: And what need (do you think) can the Supreme Representatives of the Catholick-Church here, have of your help, a single, and obscure person? And will you insult alone over the Catholick-Church, tax her with covetousness, rash censures, want of Charity, Oppression, Apostacy, and we know not what? Is this your Christian meekness, and submission? Cannot the City live in peace for you, nor the Church in quiet? We all (all here as one man) disdain your daring boldness, and detest your pride: And the Senate of Pharisees (said Jerom) cryed out at me all at once, &c.*

The Apostacy (the truth-opposing Apostacy) was, or then seemed Catholick, and the true Catholick-Church fled (or was then flying) away into the Wilderness.

That wicked apostacy (even in her Infancy) had aspired to the false title of the true Catholick-Church, whom she most persecuted, and conspired against her most faithful Witnesses: And that (if the Records of many, besides *Jeroms*, may be believed) in the Metropolis of the true Primitive (but then revolting) Church. V This

This Apostacy, therefore (as her Types were) seemed general, or Catholick, and did deeply deceive her self, and those that dwell upon the Earth, with the falsely arrogated or stoln title of the true Catholick, and Apostolick Church.

St. *Jerom* was no base Porter of evil reports, no morose, rash, idle accuser, but the most faithful of all the Fathers (at least then living) to reprove, exhort, correct, rebuke, instruct: *Et quis docet aptius*: None taught with more sincere and true Christian candor.

But relapsing *Rome* (thus reprov'd plainly by him) pay'd dear for her Apostacy, and obstinate impenitence: For, about the very next year (and that fully confirms the truth of his reproofs, and the equity of his just complaints) was *Rome* besieged, made tributary, and the body of her Christian Empire began to be translated: And, about five years after, the City (the second time besieged) was taken, plundered, burnt, and almost totally depopulated by the Plague, Sword, Famine, Fire: Then might that miserable City call on *Jerom*, and cry, *Solon, Solon*: Then was the first, and best head of the Sea-born beast secular, and Papal, wounded (as it were) unto death, upon the day of his Birth, or so soon as he was brought forth: And then *Rome* Papal, or the tenfold body of Apostacy (persisting still obstinate, and impenitent) was, with her revolting head, or *Metropolis* (the Ruines of *Rome* literal) given up (by a most just judgment) to persevere in that grand, blind, Apostacy, and Rebellion against God for 1260 years. In which Epoch, *Heaven should be shut, that it should not Rain* (at least that promised Rain of special mercies, and divine Graces) and yet be open all that time to send down (to pour forth) the six Vials (full of the Plagues, and wrath of God) upon the obstinate, impenitent, Anti-Christian world: And this grand

grand inundation of dreadful evils (temporal, and spiritual) flowed (as from its proper fountain) from the Churches too free contributing to the general Apostacy, by falling (some wholly, some in part) from Faith, and manners, to affect a careless, shallow, fruitless knowledge with obedience conform.

From faith and manners: That is, not from Faith of Doctrine, though she fell from that (by degrees) in part: That was (in the beginning of the Apostacy) somewhat competently sound, but profanely, and carelessly shallow, chiefly because it wanted right, and charitable application.

But from Faith and obedience; that is, in her true members (though that but in part) from her, and their first Faith of veracity, and obedience conform to Gospel rule: For, sound Doctrine is (*vas continens*) a fit Vessel to hold forth sincere obedience, either in a full, or a more remiss measure; And as fit (by the abuse of it) to carry on that grand defection aforesaid. And when began this grand Apostrophe, or diversion of the Gospel-Church from Faith, and obedience?

St. *Jerom* gives you an infallible character (a most sure mark) of the time of this revolt, expressly, in these words: And behold; that Seething-pot, which was seen in the Prophet *Jeremy* looking out of the North, beginneth already to boil: That is, the fire of affliction from the Nations of the North (the Gothes, Scythians, Francks, and sundry others) began to make the Pot of Apostacy (the falling Professors of the revolting Church) boil in affliction, that their filthy profaneness (their careless contempt of solid truth, and sincere obedience) might boil out.

But it did then but begin to boil (*beginneth saith he already to boil*) for it had not then reached *Rome*, the *Metropolis*, or middle part of that Pot: This complaint, there-

fore, and that Apostacy, or the nearest proximity to it (as it then appeared to St. *Jerom*) might be, or begin about a year before she was made tributary in 407, or about six years before she was taken, plundered, and burnt by *Alaricus* in 412. For then that fire of affliction made, that Pot boil in the middle: The full conclusion, and clear inference is this: That Apostacy, or nearest proximity thereto (of, and for which St. *Jerom* so grievously, and most justly complained) might appear to him to begin, or be apparent about the year 406. For, the next year was *Rome* besieged, and paid tribute the next year after: Then that Pot did more then begin to boil; And, about four hundred, and four, it did not begin: For, * then *Stilico* subdu'd *Radigisus*, kill'd and took all his Army, consisting of two hundred thousand; * He also, about that year, beat *Alaricus* two, or three times, and drave him into *Pannonia*: Then the fire of affliction scorched sore those barbarous Nations, and the Pot of which *Jerom* spake, was scarce touch'd, or little afflicted therewith: Therefore, that grand degeneracy, of which *Jerom* thus complained, must appear to him to be, or begin about the year 406, when the Pot of Apostacy began to boil, and when the Powers of *Rome*, *Christian*, and Imperial, and of the Primitive Church began to be translated into the succeeding Kingdoms of the second Dragon, Beast, and false Prophet (as to the far larger part of that Power) for 1260 years.

Howbeit, I see no necessity, that we should bind the ingress of this Apostacy, or the Commencements of the other Epochæ (by a strict limitation) to any one certain, or fixt year: But they all (brought forth, as it were together) began (*circa hæc tempora*) much about those times: To wit, (more apparently and especially) about the years four hundred and seven, ten, or twelve.

* Oros.
Paul.
Diac.
Prosper.
Cland.

* Baron.
August.

But

But (may some say) St. *Ferom's* testimony (and you produce no other) is too weak to sustain the truth of the Commencement of the Apostacy of Anti-christ, so far as to shew how, and when it began.

I Answer: I shall add the ample witness of sacred Writ, of many Writers, and of some Councils, & Fathers to his testimonies, and so make a twisted cord of a manifold Record, not, perhaps, easie to be broken.

St. *Ferom* then lived, in that very time, wherein those sacred Prophecies (pointing forth Primitive *Romes* fall under the Figure of *Babylon*) were fulfilled; saw, and might observe the fulfilling of them: He therefore had those advantages (above all the Fathers) that might render him the fittest expounder of them: For, *Chrysostom* dyed at the beginning of their fulfilling: St. *Ambrose* dyed in, or soon after the fulfilling of them: St. *Ferom* only was an Eye-witness of their fulfilling, and lived after about 13. years: For, then St. *Augustine* was scarce grown to the repute of a Father, nor so fit to take notice of those transactions: He survived St. *Ferom* about fifteen years, was a powerful impugner of Primitive Sects; and so far prevailed, that many owned the Orthodox Faith, and embraced the unity of (then revolted) Papal *Rome*, whose Faith was then (excepting as aforesaid) but little heterodox: That Church (notwithstanding his high deserts, and great pains) persecuted and excommunicated him until his dying day, as we shall instantly shew, partly by his own complaints, partly from the Authority of a Cloud of faithful Witnesses, and expressly from the testimony of *Boniface* the second. We shall therefore first see how St. *Ferom* (as the most competent for it) paraphraseth upon those prophetick Scriptures, that foretold the time, and manner of the ingress of the grand Apostacy. And first, the text saith, *Babylon is fallen, is fallen*, Apocal. 18.2.

And

And St. *Ferom* applyes those very words to Imperial *Rome* (in Name Christian, nor much less in outward Profession, and Doctrine) in that very juncture of time, when the grand defection first commenced: called her then expressly (as the text also then did) *fallen Babylon*.

We find this assertion (*It is fallen*) Reduplicated in the text; And not improperly: For, *Rome Imperial*, and (more in name then thing) *Christian*, then fell in a double (to wit, both Temporal and Spiritual) respect. And first.

She fell temporally (about the year four hundred and ten, or twelve) as a great *Mill-stone cast into the Sea*, ch. 18. 21. And a Millstone so cast is seen no more for ever: The whole Chapter is an entire description of her twofold fall, and plainly shews, that the *terminus a quo* of her temporal fall had no *terminus ad quem*, and, in that respect, should be eternal.

Here Doctor *Hammonds* Paraphrases may supply the place of St. *Feroms*: Noting (saith *Hammond* upon the 14th. and 21th. Verses) that *Rome shall never be the harbourer of Heathen Idols* (her former Idols) or the seat of the *Empire any more*.

The same saith *Morney*, and many others, consubscribing with *Ferom*, to those expresse texts of sacred Scripture: Thus we see, that the temporal fall (with the time of it) of *Rome Imperial* (then partly Pagan, partly Orthodox, and partly heretical) is signally apparent from sacred Scriptures, and from the testimonies of the fittest unfolders of them.

'Tis true (may some say) *Honorius* (who dyed about the year 427) never, or scarce at any time came to *Rome* after 407, but left that City to the Bishop thereof, to the day of his death: But *Valentinian* the third Reigned after *Honorius*.

us for about thirty years : Therefore *Rome* did not fall forever in 410, nor so fall temporally, but that it recovered (contrary to *Feroms*, *Hammonds*, *Mornéys*, and many others testimonies, and contrary to the Records of sacred Scripture, upon which chiefly they ground their assertions) to be the seat of the Empire, for some time after four hundred and ten or twelve.

I answer, whether *Valentinian* resided constantly at *Ravenna*, or came sometimes to *Rome*, I exactly observe not in History : But *Morney*, and many other Authors affirm, that *Ravenna* was (after 413) the place of residence to the Supream Powers secular in *Italy* : To wit, to those few following (and but reputed, or so styled) Emperours ; To the Kings of the *Goths*, and of the *Hernli*, and to the *Exarchs* of *Ravenna*.

If *Ravenna* was *Valentinian's* place of residence, or he sometimes (but a stranger) at *Rome* ; Then was *Rome* no more the seat of the Empire under him. But,

Secondly, suppose *Valentinian* had resided at *Rome* all the time of his Reign, yet had not *Rome*, therefore been the seat of the Empire, but, at best, but the *Metropolis* of the Kingdom of *Italy* : For, the Nations of the Empire were rent from her ; And *Constantinople* was then the Supream Imperial seat of the remaining Nations.

Thirdly, Were it, that the Nations were not then rent away from *Rome*, and admit *Valentinian* had reigned in her all his time ; yet his Government had been little more then titular ; because *Leo Magnus* (then Bishop of *Rome*) ruled *Rome*, and all that the Emperour should rule, after the Law of his own arbitrary will : For, *Rome* was then no more Imperial, but Papal, and Pope * *Leo* was of such repute, that what he spake was so approved, that it was not lawful for any (no, not for the Emperour) to dissent in the least

* *Fascic.
Tem pag.
51.*

least thing: Therefore, what ever *Valentinian* did, or could say or do, it signified nothing without the consent of *Leo Magnus*, that ruled (as it were alone) both the City, & Country, and might regulate *Valentinian* himself, as being but one horn of the wounded, (and then scarce healed, but after Decadiademick) Beast Papal: For, *Leo Magnus* was Anti christ's *Elijah* for false miracles, & as it were the Pseudo prophetick mouth, in his time, of the Bicorn beast, that deceived those that dwelt upon the Earth, by means of those miracles which were given him to do, &c. For,

Fourthly, *Attila* and his Armies (that *Flagellum Dei*, and scourge of the world) marched towards trembling *Rome* to reduce her into ashes: Then the two (if I may so call them) Emperours of the *East* and *West* (conjunct, or both together) durst not look upon his Army. * But *Leo* alone went forth to meet him, treated with him, and terrified the said *Attila* with an apparition of a Clergy-man, shaking a two-edged sword at him, and threatening to destroy him, and his Armies, if he condescended not to Pope *Leos* demands: *Attila*, affrighted, forthwith retired with his Army; And so *Leo* saved *Rome* and all *Italy* from the sword.

So when *Genfericus* spoiled *Rome*, purposing to have burnt it, there was no Emperour to interrupt his Armies; no, scarce so much as the name of a King to oppose him; But the same * *Leo* prevailed with him to spare the City: Her Bishop ruled in, and over her: *Rome* was never any more Imperial; no, scarce regal; but Papal: Never Imperial, but in name for a little time; ever in deed Papal after 412. Therefore, *Rome* (after 412) was no more the seat of the Empire, but subject to the Bishop thereof, and both he, and it (for a long time) were subject to *Ravenna* even then, when but an Exarchate of the Greek Empire.

The

* *Maffa*
12. p. 164.
Genab.
Bergom.

* *Miffa*
p. 164.
Genab.
p. 608,

The nine Emperours after *Valentinian*, were but *Augustuli* (not worth the naming) therefore I omit them : And *Valentinian* (though he reigned much longer than they all) may be reckoned one of them : They all bare little Rule ; *Leo*, at that time, Ruled *Rome* and all *Italy*; and therefore, its signally apparent from the performances of those Prophecies (in the 17 and 18 Chapters) as we find them faithfully recorded in History; That *Rome* Primitive, but Apostate in manners (oft adumbrated by *Babylon* in those Chapters) fell temporally about the years four hundred and ten or twelve, according to the manifold predictions of those Scriptures, and the Glosses and Paraphrases of the fittest and ablest expounders of them : that is, that *Rome* fell (like a great *Milstone* cast into the *Sea*;) finally, about 412. from all power as *Pagan* and from ever being any more the Supream Seat, either of the Heathen or Christian Empire. And

Secondly, Her Apostacy or Spiritual fall, and the time of it, is no less apparent: First from Scripture. *Babylon* (saith the Text) *is fallen*, not fallen only Temporally as aforesaid, but) Spiritually Fallen also: For it follows. And is become the habitation of Devils, the hold of every foul Spirit, and a Cage of every unclean and hateful bird, vers. 2.

This Apostacy, and that temporal fall (as the cause and effect) are so contexted in those Texts, that they cannot possibly, but be contemporal as aforesaid, which also the testimony of a Cloud of Writers witnesseth: Therefore, that Apostacy began (must needs begin) much about the time when *Rome* fell temporally about the years four hundred and seven, ten or twelve.

Did the Pagan and heretical parts, only, thus fall ? I answer, They that never stood, never fell : *Proster-natus humo non habet unde cadat*: They did not, could

could not, so fall, Spiritually, as to be chiefly (if at all) intended in those Texts : But the Faith of the Church of *Rome* was once famous throughout the world, *Rom. 1. 8.* And, she (not like *Sardis*, famous for a name that she lived) lived famous for utility in all good works according to Gospel-Rule : But a falling away was to come; and *Rome* (the Metropolitane-head) with her body (some few, no doubt, excepted) then fell or began to fall from the utility of the Orthodox Faith, though not much at first from the Doctrine of it. This faith of inutility (or the practice of that Apostacy) is most in use almost every where. This Apostacy was then (when those Primitive Apostates began to fall Temporally) so grand and general ; That the Spirit of God useth a grandure of words to express the greatness of it. His words (in the Evangelist) are these: *And after these things, I saw another Angel come down from Heaven, and the Earth was lightened with his Glory: And he cried, mightily, with a strong voice, saying ; Babylon the great is fallen is fallen,* (not only Temporally by a final excision from ever being, as formerly, *Pagan* or *Imperial*, but) Spiritually fallen also and *become the habitation of Devils, &c.* That is, not fallen much from sound Doctrine, but sincere obedience ; not from Orthodox Faith, but from Faith of veracity or fidelity; not from a form of Godliness, but from the power of it : And so far fallen as to persecute and conspire against (as it were by common consent) the witnesses of solid Truth, and practisers of it.

This Spiritual Apostacy or falling away, is also fully confirmed by (as the effect of that cause) not only the Temporal fall of the Empire, but the flight of the Gospel-Church at the same time : For, such Spiritual, grand and general revolts in Types, were usually ac-

companyed (as their effects) with the flying of the Persecuted Saints (the supports of those places) and with the final excision, translating, or destruction of those places.

But we shall see what Expositors say and how they further shew the completion (contrary to the tenents of many moderne Opinionists and some sober Writers) of those Texts in that very juncture of time. 'Tis *Salvians* complaint * (saith Doctor *Hammond*) every where throughout his Book *De Providentia*; That the *Impieties* of the Christians were so great, and particularly those abominable Commissions and Customary practices of all unnatural uncleannesses (which have ever been constantly, the destroying (not only of the Canaanites, but) of the Jews and Christians) that it was Gods will they should be thus punished by the Barbarians, who (being Christians, though *Arrians*) were much more tolerable then these, who (though not *Arrians*) were (many of them) very abominable livers; where note. That not the *Heathens* nor the *Hereticks* in *Rome*, but the *Christians* (for the most part *Orthodox*, but *Apostate* in manners) were the chief cause of *Salvians* complaint.

* Doctor *Hammond* divides that great City (as it was indeed divided) into three parts: To wit, into *Heathens*, *Hereticks*, and *Orthodox*, which last had the *Supream* power and preheminance, and (having done this) he labours hard (as he that would wash a Black-amore white) to free the third part (the *Orthodox*) from this *Signal* revolt founded forth (as by a *Trumpet*) by the strong voyce of a mighty Angel; And would make the other two parts (the *Heathens* and *Hereticks* that were not, or were less (if at all) capable of it) the matter of this stupendious revolt, causing such astonishment and destruction; for he seeks to transerre

* Dr. Ham.
in Apocal.
17. note F.

* Id. in
Ch. 16. 19.

Jeroms record against those real (though for the most part Orthodox) revolvers, against and upon those Heathens and Hereticks, who properly, could not be said to fall then, because they either fell, or rather never stood, before: And (while he seeks to do this) he himself quotes *Salvian*, whose record seems quite contrary: For, he expressly justifies those *Barbarian-Arians*, (the worst Hereticks) as much more tolerable than those Christians in *Rome*, who (though not *Arians*, but more Orthodox) were abominable Livers.

Having thus far seen *Salvians* witness, and Doctor *Hammonds* also, (partly against himself) we shall now further examine Saint *Jeroms* express testimonies of those times. *When I lived* (saith he) *in Babylon, an Inhabitant of that Purple whore, I would have written something of the Holy Ghost and have dedicated the Treatise to the Bishop of that City.*

Of what City? Of *Rome* Christian sure, even then when most generally Orthodox, but Apostate in manners, and whom St. *Jerom* and the sacred Text, calls (and therefore calls) *fallen Babylon, and the purple whore*: For, *Rome* was never before so generally Orthodox as then; nor the Orthodox therein ever before, so depraved in manners as at that time: As at that time, when Imperial *Rome* fell for ever, as the Prophetick Evangelist predicted, and the Primitive Fathers (the fittest unfolders of those Texts) partly saw and bare faithful Record: And at that time immediately before or at the ingress (when *Rome* Papal commenced) of the grand Apostacy.

And who was then Bishop of *Rome*? *Innocent* the first was then Bishop (not of the Heathens or gross Hereticks therein, but) of the reputed, most Orthodox, but Apostate in manners: For he must needs be then Bishop thereof (by consent of all Writers of *Annals*) about the
years

years four hundred and five or six, when *Jerom* would have dedicated his Treatise to him. For,

Secondly, *The Pot* (saith *Jerom*) *that was seen in the North, spoken of by the Prophet Jeremy, beginneth already to boyl*: But such a boyling Pot of affliction was never seen by *Pagan* or *Imperial Rome*, or by the *Primitive Church* till about the years four hundred and seven, ten, or twelve, when the *Apostacy of Imperial Rome* (then full) caused her fall, and when the *Papal Apostacy* began: And then *Innocent*, at that very time, began to rule the revolting Church, which (neither in all the ten *Pagan*, or the eleventh *Pagano-Arrian* persecutions) was forc'd to betake her self to flight before this Pot of the grand *Apostacy* began to boyl in afflictions from the flaming *Sword of the second Dragon*.

That Pot of tribulation was to continue boyling, from that time aforesaid, (but in the first eight Centuries more mildly) for 1260 years, *Ch. 12. 7. 14.*

Thirdly. *The Pot* (saith he) *that was seen in the North, spoken of by the Prophet Jeremy beginneth already to boyl*: This not only imports the final excision of *Rome Pagan*, the translating of the *Roman Empire*, and profligation of the *Primitive Church*; but also an ingress of the Gospel Church into another servitude for 1260 years: for so the boyling Pot in the *Patern* shadowed forth the *Jewish Captivity* in *Type Babylon*, as a Figure, of this under *Papal Rome*: And so *Saint Jerom* here appositely applies it, as to her proper Antitype expressly called also (both by him and by the sacred Text) *Babylon*. *Jeremiah 1. 14. 15. Apocal. 16. 19.*

The duration also of this boyling Pot, and the further description of it is exprest in *Ch. 11. 2. 3. Ch. 12. 6. 14.* and in sundry other Texts, all holding forth the same time aforesaid.

Fourthly,

Fourthly, *And the Senate of Pharisees, (saith Jerom) cried out, &c.*

Jam nova Progenies: Here's a new Progeny, the offspring of the Pharisees (their Antitype Synagoue of proud, factious, censorious, Christ-crucifising professors) newly sprung up in the place of the late meek, sober, charitable professors of the Primitive Church.

Fifthly, Wherefore (saith Jerom) *I am now (as it were out of Captivity) returned to Jerusalem.*

This denotes; That the Pharisees of falling Rome were the first fruits or præcursive part, of the Son of Perdition, that then came to lead the Gospel Church and Saints into the last, greatest, and most grievous Captivity under the Antichrist, predicted by Prophets and Apostles.

Sixthly : *And I saw another Angel (saith the Text,) And he cryed mightily with a strong voice, saying Babylon the great is fallen is fallen*; Fallen temporally from all (at least all grounded) hopes to be the Imperial City, or holy City, or head City of the Gospel Church : And fallen spiritually, to be a Senate of proud Pharisees, a Synagogue of Censorious Hypocrites, seat of the Mystery of iniquity, Mother of the Son of perdition and the Spiritual Metropolis of the body of Antichrist. But here we might enquire who, possibly, this Angel might be, that cryed thus mightily with a strong voyce.

I answer, The seven Stars were seven Angels or overseers of the seven Churches of *Asia*, *Ch. 1. 20.* Therefore, This Angel might be (for he could be no imaginary or *Chimera*-Angel that cryed mightily and was never heard ; and filled the Earth with his Glory and yet was never seen) some overseer of, at least, some part of the Gospel Church : And, if so, why not Saint Jerom ? For
never

never any Angel or Overseer of the Primitive Church (after the Apostles times) cryed so mightily with a strong voice, saying, *Babylon the great is fallen*, &c. But both *Papists* and *Protestants* (and both unawares) plainly import (in the delineation of his person) that Saint *Jerome* was indeed, this Angel: For (as both draw *Gregories* Picture with a Dove at his Ear) both make *Jeromes* Effigies with a *Lion* at his Foot, which is a plain-speaking Hieroglyphick, that truly expounds the Text: For it evidently imports; That, as the *Lion* is King of the beasts, so *Jerom* was the Prince or chief of all the Primitive Fathers,. For.

Secondly, The Text saith, *An Angel having great power, cryed mightily with a strong voyce*, Ch. 18, 1, 2. And this device (Saint *Jeroms* Picture or Emblem thus drawn as aforesaid, by *Papists* and *Protestants*,) imports; That the voyce of Saint *Jeroms* Pen was a strong voyce like the roaring of a *Lion*.

Thirdly, That, which that mighty Angel cryed with a strong voyce, was this, *Babylon the great is fallen*, &c. And that which Saint *Jerom* cryed with a strong voyce (which denotes him undeniably, to be the same Angel) was the very same thing in the same words: To wit, *Babylon the great is fallen*, &c. No man ever cryed so mightily, with a strong voyce, as *Jerom* did, against the grand Apostacy at the very beginning of it: Therefore Saint *Jerom* is most likely to be this Angel, that cryed thus mightily with a strong voyce; *Babylon* (to wit, *Rome* Imperial, *Babylons* penultimate Antitype) *is fallen*, &c. And, therefore the Authority of *Jerom* alone (much more joyned with the witness of sacred Writt and of many Writers) is more then sufficient to confirm the Truth of the time when Primitive Apostate *Rome* fell, and

and when the Papal Apostacy commenced. The same is also superabundant to prove that the City (called *Babylon* in the seventeenth and eighteenth Chapters) was *Rome* Imperial Apostate in manners: And, thereby to refell their opinions that (seeming to make it their study how to add to or diminish from the words of the book of sacred vision) assert the contrary: It may serve also to undeceive many sober Writers that hold the same errors, and so to be a Key to open those (*Arcana Theologiae*) mysterious sacred Truths that contain the richest treasures of the greatest mercies to present and after ages: For, as one Ring wanting or misplaced in a Watch makes the whole Watch be of no use; so one (much more many Texts) misunderstood may make the whole Prophetic Scripture (or at least part of it) to be of disuse (as a book fast sealed) and must needs confound the true meaning of many Texts. But

If Saint *Jerom* was (as both Papists and Protestants (though implicit to them) thus import) that Angel of great power: Then that Angel (or however Saint *Jerom*) cryed mightily with a strong voyce, saying (not only that *Babylon* the great was fallen, but) that *Rome* Primitive (then commencing Papal and Apostate) was that falling City, that then fell from faith and manners; He had the Record of the fittest Primitive Fathers (as well as reason and sacred Scriptures) co-asserting what he so cryed with a strong voyce: And this irrefellibly refells those confident Opinions of very many fond Opinionists and of some sober Professors, who affirm, that the great City (called *Babylon* and said to fall in the 17 and 18 Chapters) was (at her final dissolution) Papal *Rome* only, whose five first heads (the Scripture sayes it) fell before *John* wrote, above four hundred years before
Papal

Papal *Rome* was in being; but I leave such shameful inconsequences to the sober Reader: But that falling City, in the 17. and 18. Chapters (which those Opinionists imagine to be Papal *Rome*) was the literal City of *Rome* of Imperial (*Pagan* egressive, Papal ingressive) She (as egressive) was Pagan and Imperial, from which she then fell for ever: She (as ingressive) was but the Spiritual Metropolis of Papal and Apostate *Rome*, to which she then fell: For Papal *Rome* only went on (though at first with more mildness and less violence) in the same Apostacy, for which Primitive *Rome* fell; *Pagan* and Imperial *Rome* (that Apostacy of the more Orthodox was the cause of it) then fell for ever. And Papal, Decapolite-*Rome* then rose up (by that fall of her said forerunner) in that Apostacy.

Seventhly, *I would have written (saith Jerom) something of the Holy Ghost, and have dedicated the Treatise to the Bishop of that City.*

Jerom (it seems) did not disdain either the Title or Office of a Bishop, but the abuse of that Office in any person: He would have dedicated his Book to the Bishop of that City, but found no acceptance from him or his associates. For,

Eighthly: *And the Senate of Pharisees, (saith he) cryed out at me all at once, &c.* This shews the excessive insolence (in the very ingress of it) of the grand Apostacy, who (most pretending to advance Learning and Religion) were so far from both that Saint *Jeroms* book found no acceptance from any of them; what book could be better pen'd by man, at that time, then Saint *Jeroms* was, or be more necessary then that of his upon the Holy Ghost, against *Arrianisme*, that then threatened to swallow up the Chnrch of Christ, the

Christian Empire; and, indeed, all true Learning and Religion : But so far was he or it from finding due acceptance, that he found, perhaps, not one man amongst them that would take the pains to read it or that (through cursory reading of it) could understand it: Such might answer him in scorn, That his book was too high for their low capacitys to comprehend. They were (no doubt) too wise to read it, too learned to understand it: Such Learned *Non-intelligists* now are many: Or they had (they might imagine) better books of their own making, or made by others to better uses (besides much business of highest concernment) wherein they busied themselves (no doubt) to as good purposes as they that take in hand to treasure up the wind.

Suppose a man (I but suppose it) in these last times of that Apostacy, should write a Treatise effectual to rehell errors, to reform manners, to compose those divisions in and against the Church that threaten (like leakes in a weather beaten ship) to sink her and to take peace from the Earth; I doubt not but the Author (were any such) must expect the same or somewhat like, measure from the modern Apostacy that Saint *Jerom* found from their Fore-Fathers; scarce find a man amongst them (such proud in animadvertency ever attends Apostacy) that would take the pains to read it, many to condemn it unread, or before (by their cursory reading of it) they could understand it: They have also their supposed necessary business (in their Opinions) of greatest importance. To wit (besides secular diversions) their serious duties (as the Pharisees had) of formal devotion (for such is the strictest unfruitful profession and soundest doctrine that deceives by busie misdoing) this they count to be a far more Heavenly and powerful

ful means to salvation, then the knowledge of the truth indeed, and the practise of it. But as all the Apostacy (at the beginning of it) espoused a scornful and sloathful inadvertency: So some (I hope) of the same Apostacy (now near the dissolution of it) do or may begin to mind things most conducing to Gods Glory and a general good to all Ages and Nations. But

The Senate of Pharisees cryed, &c. We shall briefly, enquire what and for what they cryed out against Saint *Jerom*, that so we may better perceive what Apostacy is, and what the sins of it are: So a thorough reformation in practice (the main-one-thing needful among men, Saints and professors) may be effectually procured; or at least, the way to remove the evil manners of the Apostacy of Antichrist (by their being known) may be levigated and prepared. And

First, The matter of their cry and the manner of it might be this: *Tou, Jerom* (we observe) *are ever too Censorius*, (not that he was so, but themselves were such) *and we utterly condemn* (and that's most common with Hypocrites) *your confidence in that you durst, dedicate your book to the Apostolick Bishop of the Catholick Church, as if you could adde the least necessary notion to his fulness, nor need you be so bold, because the Book is not yours; you can give no account of it:* Not but that *Jerom* could do it, but brutish inadvertists are rediest to require satisfaction and least capable to receive it from the most rational solutions: *We dislike* (might they say) *those wayes and courses you take, as Mendicant and begging wayes:* Not that *Jeroms* wayes and courses were such, but the basest of men cast, usually, the vilest imputation (as *Nabal* upon *David*) upon men of greatest piety and parts: *We* (might they say) *are so busie, and our business of such*

serious concernments (none are more busie then the most blind) *that we have no time to regard what Jerom sayes or writes: We mind* (might they say) *religious matters more necessary to salvation, then Jeroms new coyned notions are: Not but that Jeroms notions were most necessary to salvation, but the Rabble of Revolting inadvertists think nothing so needful to salvation as their own empty brain-sick conceits: Nor must* Jerom (might they cry) *command our Purses, or we charge our selves to promote his useles Editions: Not but that Jeroms Works were more worth then all the money in their Purses, but blind Apostates and Hypocrites prefer their money above the due advancement of Learning or Religion, nor can they, through covetousness (nor scarce true Saints) be drawn to perfect any good work: Were Jeroms workes* (might they say) *of such worth, he need not want friends to further him, nor countenance to carry on his work: All, from the least to the greatest, would largely recompence him and promote it: This is the fond conceit of foolish Opinionists that are least forward to do it themselves: For, Virtus vix laudatur & alget. Vertue seldom finds much furtherance (the Apostacy so prevails even them) from those that are vertuous, much less from Inadvertists and Hypocrites; Jerom himself found a great Cry, little friendship from the Senate of Pharisees. And*

Lastly, The whole Senate of Pharisees might cry out against Saint Jerom, all at once; *That he deserved death, for his frequent Blasphemies against the Catholick Church and Saints: For, such blind Apostates count the true records and faithful reproofs of the Gospel Witnesses to be blasphemies deserving death: Such Barbarous, blind and wicked determinations ever attend*
the

the ignorant Rabble of Apostates and Hypocrites : So, such advance Learning and Religion, or at least neglect both ; such rewards, the most Learned and Religious, must receive at their hands. So much of the matter of their Cry, and manner of it : We shall now enquire what the cause of their Cry and the intent of it might be. And so,

Secondly, An *Eager* may be heard three or four Miles off before it comes to the place where a man hears it, and its intent seems to be to overturn (as in a Deluge) all before it ; So this general Cry, in *Jeroms* time, was a palpable sign of the fast approaches of the Apostacy of Antichrist to overwhelm (as by a flood) the Gospel Church and her witnesses.

The Cause of that Cry was (on the revolted parties part,) Pride, Envy, Vain-glory, which cause, they cast upon the Gospel witnesses, as if they only were guilty of it : And so the Type-pharisees, in our Saviours time, cried out at him ; *Crucifie him, crucifie him*, and made this the false cause of their furious Cry : That Christ was proud, a self-exalter, and a blasphemous vain boaster : Real pride in the Pharisees, which they falsely pretended to be in our Saviour, was the cause of their Cry, and of his Condemnation.

Corah's company cried out against *Moses* ; And what was the cause of their Cry ? They imputed Pride (which was real in themselves) to him that was the meekest man on Earth ; *you take* (said they) *too much upon you, ye sons of Levi*.

Smite him on the mouth, was the high Priests Cry against *Paul* ; what was the cause of it ? *Paul* (in the Opinion of the High Priest) was a proud self-justifier : He justified and praised himself before all the people : *I have lived*
(said

(said he) *in all good conscience before God untill this day*: That is (from the day of his conversion) *he did exercise himself to have alwaies a Conscience void of offence towards God and towards men*, Acts 21.1. Ch. 24.16. Had the High Priest said it, it had been vain boasting, because a lie; but in *Paul* it was no lie, and therefore no boasting; but a necessary and indispenfible duty in him: For, every true Saint or witness of the truth must justifie himself according to sobriety; because, they that would justifie the testimony of Jesus (both in words and works) which they hold forth, must justifie (notwithstanding the loud Cryes of Apostates and Hypocrites) themselves as the testators and subordinate fountaines of that testimony; *Tum vero exoritur clamor*: Then the whole Senate of Pharisees and Apostates cry out against them (as they did against Christ and against Saint *Jerom*) all at once; That they are vain boasters, blasphemers, and proud selfe justifying Hypocrites; and what need they any more witness then that out of their own mouthes? The Gospel witnesses, we read, were to be killed (as well by the Bicorn beasts Complices, as by the Heretical beast and his adherents out of the bottomless Pit) and this hath been and is constantly, the cause of their killing from the hands of Lamb-like Hypocrites: To wit, (on the witnesses part) their abilities and fidelity of their testimony: And (on those inadvertists and Apostates parts) pride and sordid, self-exalting-insufficiency, which (being soly guilty of it) they seek to put from themselves and impute it to the witnesses of the Truth: Therefore the faithful witnesses (as their calling to be witnesses of the Truth compells them, and as its their duty to God, unavoidable) seek to free themselves from their false Charges,

Charges, justifie (as is most just) themselves and their own words and works: Hereupon the whole ignorant Rabble of revolting inadvertits redouble their Cry against them all at once, as proud-vain-boasters, self-exalters, insufficient; And this wicked Calumny is the chief staff Antichrist hath to stay himself upon, his principal armour wherein he trusteth: wherefore, his Complices have commonly, such abused sayings as these in their mouths: *Propria laus de te sordet in ore tuo: Let not thine own Lips praise thee, &c.* If they can but make such misapplied sayings the matter of their Cry against the Gospel witnesses, they think they have overcome them sufficiently, killed them with their own weapons, and proved them, out of their own mouths, to be proud, blasphemous, vain-boasters and Hypocrites; what need we any more said the Pharisees? This Cry of condemnation and proness to condemn argues the damnable pride of Apostates and Hypocrites, and is (without all controversie) the true and infallible Character of them. Who art thou (saith the Apostle) that judgest another? That is, who art thou that judgest (art prone to judge) another rashly, falsely, or uncharitably but a whited wall, a member of the man of sin, and a Son of perdition: For the Interrogation imports a positive assertion, all soundness of Doctrine, zeal, and strictness of profession notwithstanding.

Lastly, *Nor was there* (saith Jerom) *so simple and mean a Scribe in all that ignorant Rabble, that conspired not against me.* Most unhappy must those men and times be, when the blind and barbarous Apostacy from faith and manners is so general, that scarce one man amongst the (at least most seeming) learned and religious can be found to be so much animadversive as to be capable to

to read and understand (as *Jeroms* was) a Treatise penn'd to good purpose, but shall rather (by cursed speaking) oppose the faithful composer of it, or at least, grossly neglect both him and it. Neither was there (saith *Jerom*) so simple and mean a Scribe, in all that ignorant Rabble, that conspired not against me. And they, soon after, conspired against Saint *Augustine*, against Orthodox Councils, and against the Gospel-Church, as will instantly appear.

We have thus far shown that *Romes* temporal fall was final as aforesaid; and that her spiritual fall (some few excepted) might seem total, which shews that the Apostacy (after the Patern of her foresaid Types) was or might seem, general.

Secondly, We have shown the *Terminus ad quem* of *Rome* Primitive and Apostate; as also the *Terminus a quo*, or commencement of *Rome* Decapolite and Papal, which is also the beginning of all these twelve *Epochæ*: For as no man can build a firm house upon a false foundation; so I (if I intend to give some short Series of the Transactions of these twelve *Epochæ*) must of necessity, seek to lay (first and above all) a sure foundation in stating rightly the Commencements of them.

Lastly, I have laboured to shew in part, what the matter of the Apostacy was, and what the sins of it were in the beginning of it: And (having done this,) I shall proceed to shew,

Fourthly, *How and when the Bicorn Beast laid his foundation of deceit, and began to build thereon the body of Apostacy.*

That the Son of Perdition (the superintendent of that body of Apostacy) came, and the time of his coming,

coming, we have shewn sufficiently: But which way came this Prince of that Apostacy? How did he lead on the Van of that revolted body? What was the way of deceiveableness wherein he went? What Doctrine for foundation, did he first lay? What was his practice and profession in that juncture of time from 404 to about 412 and some time after?

If we consult Saint *Jerom* here, He is silent: He has nothing (or not much) to say against the doctrine of the Senate of Pharisees. Their doctrine was not *Arrian*, but *Homousian*; not grossly Heretical, but, for the most part, Orthodox: Otherwise they, and their superintendent could not so well *deceive those that dwell upon the Earth*: But, That man of sin came (exactly as the Apostle foretold) *with all deceiveableness*: And so his doctrine was a contented, careles, shallow (but for most part sound) doctrine (perverted by a censorious, uncharitable application) which is most deceitful: For, Deceit (fortified from truth it self, mis-applied) is most deceitful, and most properly the deceit of the false Prophet Bicornie: For, as the greatest knowledge (that profanely stints it self in its growth, or groweth fruitless for want of right application) is a deficient, trivial knowledge, and the stony ground's shallow superficies which is most deceitful: So the soundest doctrine (that serveth to shelter and support Pharisaical pride, filthy avarice, and perfidious fraud) is but (*corruptio optimi pessima*) the most perverse prevarication of Hypocrisie, whereby the Bicornie beast most *deceiveth, and his deceived*: And this Pillar of smock and foundation of deceits served him best, at first, for a substructure to build the body of Apostacy upon.

He shall teach (saith Saint Cyprian) *infidelity under a Cyprian*
shew Epist. 7.

ſhem of faith, the night for the day, deſtruction for ſalvation, and AntiChriſt under the name of Chriſt.

He ſhall come (ſaith the Apoſtle) with all deceiveableneſſ of unrighteouſneſſ. And ſhall deceive, ſaith our Saviour (were it poſſible) the very Elect. This way of deepeſt deceits was (like the way of a Serpēt upon a ſtone) the ſecret way (not of Antichriſt ſenſual, but) of Secular, and Spiritual Antichriſt, more properly called the ſon of perdition: For, Antichriſt ſenſual, and his complices, came (Sodom-like) with little deceitfulneſſ of appearance in doctrine, or profeſſion; cared not for it in either, becauſe they then deſired not (and now deſire not much) to hide their ſins: But contrarily, all-deceiveableneſſ of falſe appearances in ſound doctrine with uncharitable application; in verbal formalities of ſtrict profeſſion, and in ſeeming-ſerious, fictions of falſe miracles, was the only, or chief way, wherein the ſon of perdition (conform to the Teſtimonies of thoſe ſacred Texts) came, or could come.

Howbeit, His white vail of deceits was ſomewhat spotted (even from his Cradle, or firſt commencement) with ſome black ſpots of unſound doctrine, which made him (even then) leſſ deceiveable to the more diſcerning, and more viſible to the ſimple. For,

Liberius (Biſhop of Rome about the year 360) was an *Arrian*, and a profeſt adverſary to *Athanaſius*: But he was Biſhop of Rome about forty years before the ſuperintendent of the ſon of perdition was advanced to preſide ſupream in the body of Apoſtacy.

Pope *Anaſtaſius* the ſecond, about the year 490 (holding the Hereſie of *Acatius*) dyed the ſame death that *Arrius* did. But,

Cyricius ſought to bring in the prohibition of Priests mariages

Baron.
an. 365.
Maffaus.

Anaſtaſ.
Biblioth. in
Pontiff.
Volat.
Gratian.

mariages about the year 400. But this doctrine of Devils (as the Apostle calls it) sprung not up, to purpose, till after some Centuries of years.

A thing not to be forgot (saith Morney upon this occasion) that corruption of doctrine, as well as of discipline should meet, and march together. For,

Secondly, The President over the Apostacy (even in his, and her Infancy) did not only innovate something in doctrine, but did much invade the rights of the Primitive Church in point of Discipline. * His incroachments herein, came with such commanding violence, that Orthodox Councils could not heal her seeming mortal wounds made thereby: For, He took away her power of the Keyes, and Church-priviledges, by rescuing, and restoring excommunicate Appellants to him, as he pleased, and arrogated all her rights unto himself: Wherefore (these bulworks thus broken down, and the Churches defences falling on all sides) she was soon (by this meanes) troden under foot of those Gentiles for 1260 years, Revel. 11. 2. 3. And a flood of (at first somewhat refined) errors, formal ignorance, filthy (but deceitful) manners began to overspread (by the same meanes, and at the same time) the face of the Christian World. We see, therefore, some beginnings of unsound doctrine were in the ingress of the Apostacy: But the breaches in Church Discipline (the defence both of doctrine, and manners, and support of the Church) seemed (even then) irreparable. And

Thirdly, Sundry superstitions (the least suspected seeds of the greatest Heresies) were liberally sown about the beginning of the Apostacy.

Damasus (instead of *Palms*) caused songs to be sung in the Church; Abolished the Bible-Translation

Platin.
Caranz.
fol. 90.
Bergom.
Phil. Morn.
Hist. de
Papal. circa
an. 390.

* *Hist.*
Magdeb.
Cent. 5.
Ch. 10.
Socrat. 7.
Ch. 11.

by the *Septuagint*: Contrary to which the Council of *Laodicea* Decreed *Can. 69.*

Caranz.
fol. 115.

Innocent (about the year 406) Decreed: *That all Persons* should kiss the *Pax.*

Geneb. 553.

Caranz.

143.

Leo (about the year 442) brought in *Auricular confession*: Decreed *that reverence should be given to the Images, of Saints upon the penalty of a curse.*

Thus we see, That the Doctrine of the body of *Apostacy* (when the *Bicorn* beast first began to build it) was, for the most part sound, but somewhat corrupt, and (which is *Antichrists* undeniable Character) carelessly shallow.

Secondly, That he brake down the *Primitive Churches* wall of *Discipline* to make his ingress the more easie, that he might ruinate her, and erect his *Apostacy* in her place.

Thirdly, That he loaded her, and fortified his own *City* of confusion with sundry superstitions, which grew up after into dangerous *Heresies*: Thus he came, and this was the manner of his coming, when he first came to build the body of *Apostacy*. But

Fourthly, The great business (from about 400, and for a long time after) was about *Supremacy*, and to lay a firm foundation for his threefold *Decapolyty*: *Wife builders* seek a sure *Rock*; so these (*Fatui Structores* foolish master-builders) must pretend to find a *Rock*, when they laid their foundation upon the sand.

But where must they find this unsound *Rock*? In the *Scriptures*, and the *Nicene Council*.

In the *Scriptures* they find *Tu es Petrus, And upon this Rock, &c.* There they find *Peter* to be the *Rock*, and the *Pope* (his pretended successor) to be the foundation of the *Church*.

This

This Fundamental Heresie (for so it may well be) was so closely followed, and so subtilly handled upon Scripture account, in that juncture of time, that it had almost deceived, as I shewed before, some chief Fathers of the Primitive Church: *Crediderunt Hieronymus, & Augustinus Ecclesiam super Petrum fundatam: Sed, retractantes ambo, dixerunt; Super Petram Christum, quem Petrus agnovit:* Both *Jerom*, and *Augustine* were brought to believe that the Church, was built upon *Peter*; But they both, retracting, said, upon *Christ*, the Rock, whom *Peter* acknowledged.

Osiand.
p. 473.

The rest of the Doctrine of the Apostacy (when it began to prevail apparently about the year 407) was sufficiently superficial, and shallow (but most of it literally, and fundamentally sound) and so much the more fit to deceive, conform to that coming of the Son of Perdition, whom the Apostle foretold saying; whose coming is with all deceivableness, &c.

Secondly, That deceitful, fruitless knowledge brought forth like obedience: Not good works, but evil reports upon all that was good, and wicked practices against the best men, which *Saint Jerom*, *Saint Augustine*, and sundry others (from their own sad experience) sufficiently witnessed.

But *Saint Jerom* calls that new created Corporation of Apostacy; The Rabble of Ignorance: Neither was there (saith he) so simple a Scribe in all that ignorant Rabble, &c. Sure *Saint Jerom*, here, overshoots himself: For, how could *Rome* (then revolting) be a Rabble of ignorance, seeing her Doctrine was then, for the most part (though trivial, and shallow) sound, and (besides some sincere professors in her) she had, no doubt, her learned *Clarkes* famed for Religion.

Saint

Saint *Jerom*, doubtless, was serious, but not censorious, not rash in calling the body of that Apostacy; A conspiracy, or a Rabble of pride and ignorance: For, they that want (as they he complained of appeared to do) right, and Charitable application in practice (though they should have all knowledge, or be never so learned) are proud (as the Apostle speaks) *knowing nothing*: Such consent not (though they should in words) at least in works, to the Patern of sound Doctrine, and are, therefore, trivial, and shallow both in Doctrine and Obedience.

And that such superficial Proficients (the best of them) know nothing, appears also expressly in the words of the Apostle: *1 Corinth. 13. 2. Though I understand all knowledge, and have all Faith, and have no Charity, I am nothing.*

Am nothing: Ex nihilo fit nihil: Little knowledge is he like to have, that is nothing, though he know never so much: He's nothing that hath not Charity: That is, He hath no knowledge, and as little obedience: Both are false, both but deceits, if his words, and workes are without right, and Charitable application; That's the depth of good ground, without which, the deepest Earth is shallow, and the greatest knowledge, and gifts, the greatest deceits: What wonder then, if sacred Scripture sayes: Such men *know nothing, or are nothing*? And what wrong did Saint *Jerom* do to the Senate of Pharisees, whom (because he had sadly experienced them to be such men) he asserted to be; *A Rabble of Pride and Ignorance*; seeing the Scripture it self saith: *Such men are proud, knowing nothing.*

And, If the greatest knowledge, and gifts of such Professors is but *Pseudosophia* (the wisdom of folly, or deceit

deceit of fools), then how great is the deceit, and folly of the wisest, and most knowing men, that wants (or seeks not after) a meek, sober, right, and Charitable application of what they do know and practice?

It were better, therefore, and their Christian duty to seek depth of Earth at the hand of the giver of every perfect gift, to become good ground (richly furnished with a frame of right application) to get a meek candor of Christian integrity, and right practising Charity: The labours also of such men in sacred Scripture are not usually contemptible, nor they so proud, and confident; However the failings of such may be better born with.

But the Senate of Pharisees (of whom Saint *Jerom* so greatly complained) was (at the ingress of the Apostacy) far from such a frame of Spirit, as appears from their own practises, according to Saint *Jeroms* and many others testimonies aforesaid, and as we shall instantly, further shew: Therefore *Jerom* was not much wrong (or rather judged very right) when he called that Senate (not of true Seers, but of wicked Spies of evil reports) *A Rabble of Pride, and Ignorance.*

Et quis docet aptius, who hath more fitly taught us the time of the ingress of the Apostacy, with the manner of it: To wit (exactly as the Apostle, expressly foretold) *in all deceiveableness of unrighteousness*: That is, in a fruitless, trivial, deceitful, Saint-persecuting, truth-opposing (but somewhat literally sound) profession, doctrine, and obedience, &c.

God, sure would so have it: That this vigilant Watchman should (by his special Providence, and appointment) stand at the door of the Church of Christ, and signifie to her faithful shepherds the
certain

certain time when the Wolf brake in upon her, with the manner of his ingress; that such as should be industrious, and faithful in their Charge, should not need to be overmuch incumbred in finding out that instant time of his entering in, and the manner of it; which also further (and that fully) confirms the first *termini* (or commencements) of all these twelve *Epochæ*. Thus much of the manner, and time of his ingress: His progress with the manner of it, now invites our Eye a little space.

The False Prophets progress in pulling down the Primitive Church (her Power, and Priviledges) to build therewith, his Apostacy in her place.

THe False Prophet (the *Bicorn* superintendent of this Decapolite body, which he was then about to build) having laid his foundation of deceit, and made this misapplied Text (*Tues Petrus*) his chief Pillar in it, proceeded to build upon it: And which way goes he to work in Building upon this Foundation?

Diruit, ædificat: He destroyed, and built: Destroyed Primitive Church Priviledges; Built his own Supremacy: Beat down *Zion*, Built *Babel*: And how was this done? He destroyed the then almost decayed Unity of the Church, by Schisme: And how may this plainly appear?

Innocent, Zosimus, Boniface, and Celestin (these four first builders of the Decapolyty of Apostacy) claimed Supremacy in, and over all Churches, and Councils: The three last sent their Legates to the sixth Council

Council of *Carthage*, and ordered them there, to require of that Council the Rights of the Bishop of *Rome*. To wit, The Right of power to command, granted (as they pretended) by the *Nicene Council*: * That Council, therefore, of *Carthage* sent Messengers with Letters to the Bishops of *Constantinople*, *Alexandria*, and *Antioch*, to send the Acts of the *Nicene Council* fast sealed up: The Copies came, the Council examined them, and found no such Canon there, as the first four superintendents of the Apostacy falsely pretended, but rather the contrary: And so were all these first four fabers (or master-builders) of the mystery of iniquity, found Lyars, and were so proved to be by the certain experience, and authority of an Orthodox Council, wherein *Aurelius* was President, and Saint *Augustine* himself an active member of it.

Boniface, Nevertheless (because that Council would not receive their new found foundation of usurping pride, neither upon Scripture account, from their *Tu es Petrus*, by them perverted: Nor from the *Nicene Council*, which it never decreed) excommunicated that Council, and therein *Augustine* himself, and all the Churches of *Africk*.

But *Boniface* the Second (about 115 years after) absolved those Churches upon their humble submission: His words are these, *Aurelius* Bishop of *Carthage* (that presided in the sixth Council of *Carthage*) with his Col-leagues (227 Fathers of *Africk*) and amongst them, *Augustine* himself) began (by the instigation of the Devil in the time of our Predecessors, *Boniface*, and *Cælestin*) to exalt themselves against the Church of *Rome*: But *Eulalius*, now Bishop of *Carthage* (seeing himself, through the sin of *Aurelius*, to stand separated from the Commu-

A a

nion

* *August.*
Epist. 47.
Epist. Con.
cil. sext.
Afric. ad
Bonifac.
Tom. 1.
Concil.
pag. 519.
Socrat.
lib. 7. 11.
Epist. Con.
cil. 6. Carth.
ad Cælest.

Hist. Mag.
deburg.
Cen. 6. ch. 10

Epist. Bonif.
2. ad Eulal.
Thessal.
Episcop.
Et in Edit.
Gregor. 13.
ch. 7.

nion of the Roman Church) hath repented him thereof, intreating to be received to Peace, and Communion with her, &c. It is therefore, abundantly evident (by the testimony of their own Writers, and by the authority of this Bishop, who upon their humble submission, absolved those Churches) that the Spiritual representatives of the Church of *Rome* excommunicated that sixth Council of *Carthage*, and *Augustine* therein, and consequently the Churches of *Africk* represented in that Council; And (by a *synecdoche partis*) they thereby excommunicated the whole Primitive Church, divesting her of her Church power, and privileges, which that sixth Council sought to maintain: And so the Church of *Rome* (by that insolent excision of the Primitive Churches faithful witnesses) made her self, manifestly, a Sect from the true Church: For, in that she excommunicated them, she cut her self off from them, and from the body of the Primitive Church, whom they did represent, and, in her right, officiate. for

The ground of this Papal *Protoschisme* from the (then falling, or but new fallen) Primitive Church, was that foundation, which the *Bicorn* beast found in his misapplied *Tues Petrus*, as well as he also did in the *Nicene* Council: For (this foundation being first laid, when he first began to build the Corporation of Apostacy about the year four hundred, and twelve) he proceeded next, to go this way to work: To wit, (*ut diruat Ecclesiam*) to destroy the feeble (and perhaps then flying) Primitive Church by excommunicating her faithful Martyrs, and maintainers of her just rights, and privileges; By blaspheming her, and them (*the Tabernacle of God in Heaven*) by bringing evil reports upon such

such as sought most to support her, and by persecuting, several wayes, both her and them: * Of this Saint *Augustine* himself grievously complained: *We are threatned* (saith he) *with a Possé Comitatus, and force of armes, to put the sentence of the Apostolick Sea in execution, and so shall we (poor Christians) stand in greater fear of a Catholick Bishop, then the Hereticks themselves do of a Catholick Emperour, &c.* Jerom complained of the Conspiracy of the Apostacy; But *Augustine* here complains of their force of armes, and violence, by them (even in the infancy of that Apostacy) threatned against St. *Augustine*, against the Churches of *Africk*, and (by consequence) against the whole Primitive Church.

* *August.*
Epist. 261.
ad *Celestin.*
Edit.
Plantin.
Phil. Morn.
Hist. de
Papat. circa
An. 426.

And all these Persecutions, Excommunications, causeless Conspiracies, threatnings, and at least, offers, or attempts of violence were done (under an outward vail of deceit) in a superficial, trivial, shallow (but somewhat literally sound) doctrine, destitute of right application from any principle of Charity, or right understanding.

For, Here I may hint (which I shall after handle at large) this threefold clear Character of, and signal distinction betwixt, the false Prophets sensual, secular, and spiritual.

Doctrine, grossly corrupt, with manners conform, are the Image, and superscription of the sensual false Prophet, and his followers: He's a Political false Prophet, and they false professors, because their faith (in its outward form of words) is grossly false, or their practice visibly profane. But,

The false Prophet secular is (no single person but) a Political false Prophet also, and his followers false professors (not because their doctrine of Faith is false,

though that may be, in many things, unsound, but) because their Charity (through Covetousness) is false, and their practises, and applications (from the same extract) corrupt and false as in the Pharisees.

Thirdly: The False Prophet Spiritual, is a Political false Prophet, and his followers false Professors (not because their Faith, in its literal form of words, is false, though that may be much unsound, but) because their Charity (extracted from censorious pride) is false, and their practices, and applications (from the same spring) most corrupt, as in the Pharisees also: For the Pharisees held forth (as a Figure of him) the *Bicorn* beast, or his two horns, *versant* about pride, and covetousness: And, as we say: *Omnia, si ingratum dixeris*; So we may say: All their Religion, devotions, duties, and obedience are most false, if their Charity, and applications (though their doctrine be never so sound) be corrupt, and false as aforesaid.

This Triplicit Monster (the sensual, secular and spiritual *Antithesis* to Gospel truth, and the witnesses of it, thus described) is the three headed *Cerberus*, that barks forth (day, and night) all evil reports, rash slanders, and cavils, against them, and it: For, The very Heathens might have some glimpse of those three (sensual, secular, and spiritual) lusts (the three yelling mouthes of this infernal Beast) and did most fitly figure them by that feigned monster.

But the yells of those two last (from principles of pride, and avarice) are (by far) the fellest, and most loud: Therefore, The Senate of Pharisees (not the Heathens, or gross Hereticks) in *Rome* cryed out against *Jerom* all at once. Therefore, The Pharisees (and not the Publicanes) cryed out against Christ.

For

For, Sooner may men silence doggs, then those men from cursed speaking before they know what, for what, or against whom they speak: For, The two last (led by the most greedy, and pernicious lusts of pride, and covetousness) are the cruellest cursed speakers, violently carryed on with canine appetites, to derogate from the best deserving (*ut inde diruant*) that, thereby, they may destroy them: For, The superintendents of the two last are the two Horns of that *Bicorn* beast, *Revel. 13. 11.* The two representatives Spiritual of the Son of Perdition, that (under the Lamblike Formes of Religious Zeal in doctrine, and profession, void of Charity, and right application) cryed down Christ Mystical, as the Type Pharisees cryed down Christ personal: And cryed down the Primitive Church, with all her rights, power, and priviledges, as the Senate of Pharisees, as he calls them, cryed down Saint *Jerom* all at once: For, That *Lamblike*, *Bicorn* *Beast* spake (saith the Text) *as a Dragon*: These are the meanes (those very meanes) whereby that *Bicorn* *Pseudoprophetick* beast (*diruit Ecclesiam*) pulled down the Primitive Church: He spake *as a Dragon*, cryed down the true Church, the truth of the Gospel, the faithful witnesses of both (as the first *Dragon* did) day, and night, and that, with many *Cerberous* mouthes, all at once: Thus he pulled down the Primitive Church, alienated her rights, destroyed her proprieties.

Diruit, edificavit: He destroyed, and built: Of his *Diruit* we have, briefly done; Or what, and how this *Bicorn* False Prophet pulled down what opposed, we have, briefly hinted from the testimonies of Saint *Jerom*, *Augustine*, *Boniface* the second, and from the sixth Council of *Carthage*, which is most evident in the Letter

ter of that Council to *Celestin*, and in the Canons of that Council: His *ædificavit*, or what he built in the place of what he pulled down, we shall handle with like succinctness.

The False Prophets further proceeding in building the body of Apostacy, having first pulled down what opposed.

*Gelas. in
Epist. ad
Dardanos*

HE, in the next place, went about to build, where- in his main care was to keep his new found foundation (his perverted *Tues Petrus*) with all diligence: For, (The Council of *Chalcedon*, having, about the year 450, much invalidated his claim of Supremacy, from the *Nicene* Council) *Gelasius*, about the year four hundred, and ninety two, alledged not for himself either the *Nicene* Council, or the antient observation of the Church, but held himself fast to his *Tues Petrus*: *This goeth not* (saith he) *by any Synodal Constitutions, but by the very voyce of the Gospel: Tu es Petrus.*

Upon the Rock (Christ whom *Peter* confessed) did Christ (that faithful *Faber*, and true witness) build his Church: And the false Prophet *Bicorn* (his *Anti-faber*) built her *Antitkess* (the Tower of Babel) upon this *Chimera* Rock of his misapplied *Tues Petrus*: He spent much time in pulling down what opposed before he could go fast forward in his building.

Hist. Gallic.

The First Nation, that conferr'd her self (as part of it) to the False Prophets intended *Fabrick*, was *France* under *Clovis* (the first Christian King thereof) about the year 485. *Justinian* (about the year 533) in his Letter to *John* the second, submitted, and united to his holiness all the Bishops of the East: The East Empire, which

*Lib. 8. de
sum. Trinit.*

which *Justinian* (as his Letter witnesseth) submitted, and united to the See of *Rome* contained these Nations, that were before Provinces of Pagan *Rome*: To wit, First *Greece*, and *Thrace*. Secondly, *Natolia*. Thirdly, *Syria*, and *Palestina*. Fourthly, *Ægypt*. Fifthly, *Mauritania*. But the two last had submitted before to *Boniface* the second, as we shewed before: These five (at first Provinces under Pagan *Rome*, after Kingdoms in *Rome* Papal) with *France* aforesaid, made six Nations of the false Prophets *Decapolity*. *Richaredus*, King of *Spain*, honoured this grand Seigneur, and his supposed, *Genb. pag. 652.* sacred Papal City, by adding his Kingdom (as a seventh part of it) to his (soon after) *Decarch*-superintendency, about the year 586.

This grand Master builder took great care (in the *Idemp. 661.* time of *Gregory* the great, and about the year 590) of the *British* Isles, to bring them (as an eight part of it) into the building of his beloved City.

Germany (the ninth part of this *Decapolity*) came in by parcels: Part, probably, might come in with *Clovis an. 485*, whose Off-spring, and people of his Kingdom were *Germans* in *Franconia*, which we find not Conquered from him.

Part the *Burgundians* might bring in about the year 416, who were, about that time, *Germans*, and turned Christians.

Part the *Lumbards* brought in about the year 570, *Ibid. 661.* and 607.

Bavaria, and *Austria* brought in their large parts about the year 615.

Thus the second *Dragon* gave, by degrees, his Seat and great authority to the Ten-crowned Beast Papal, by submitting his Nations to this *Bicorn* Builder, (who had power

power to deceive those Nations by means of his Miracles, Ch. 13. 14.) to become the matter of his ten fold Polity, which his industrious hand was then contriving.

Lumbardy and Scotland (both Kingdoms) I leave to the Readers liberty.

Lastly, *Italy* was the tenth Nation, which the False Prophet edified (upon his *Tues Petrus*) in this ten fold Tripolity: His operating hand was first upon it, and last in framing of it to his absolute purpose: He (to that end) supplanted the Kings of the *Lumbards* in *Italy*; Conspired against, and by conspiracy, slew the *Exarches*, and Officers of the *Greek* Empire residing in *Italy*.

*Phil. Morn.
Hist. de.
Papat. p. 137*

Here (saith *Baronius*) was an end of the Dukes, and Governours whom the Emperour was wont to send to command in *Rome*, and places adjacent: And here we end our brief discovery, how the *Bicorn* beast built up the Papal Decapolity out of the matter of the Apostacy.

*Baron An.
an. 726.*

I approve not that common Opinion of many Expositors, that find ten petty Kingdoms (and those to no purpose) in *Europe*: They (placing them chiefly betwixt the *Rheine* and *Danubius*) thus name them: *Alemanni*, *Ostrogothi*, *Visigothi*, *Hunni*, *Saxoni*, *Suevi*, *Alani*, *Vandal*, *Burgundiones*, *Franci*; most of which were petty (if I may so call them) Kingdoms of no continuance: And so (as if *Cæsars* Effigies upon his Coyn could be greater then his person, or the Mapp of a Country larger then the Country it self) the Nations of the Prototype-Monarchies (*Chaldean*, *Persian*, *Greek*, *Roman*,) must be far greater then the ten Nations of their Antitype (*Rome* Papal) whom they did but prefigure or shadow

shadow forth. Their tenent (so trivial) I reckon not worth refuting: But the ten Nations aforesaid were large Provinces under Pagan *Rome*; after under *Rome* Orthodox: And Lastly, were ten large Kingdoms in Papal and Decapolite *Rome*: That is, they were all, at least, freed from the bondage and power of *Rome* Imperial. The Supream secular powers of those ten Nations were the ten crowned horns of the Sea-born beast, *ch. 13. 1.* Here the Reader may observe, That three distinct powers secular are represented, in the Apocalyps, by three different and distinct beasts.

The first is (*Bestia decem habens cornua sine coronis*) a Beast with ten Horns uncrowned.

The second is (*Bestia decem armata Cornibus coronatis*) a Beast with ten Horns crowned.

The third is (*Bestia Gentium Regna transferens, vel bestia intermedia*) the beast that Translated the Kingdoms of the falling Empire.

The first with ten Horns uncrowned was the first *Dragon* or the powers secular of Pagan *Rome*, whose five first heads were fallen before our blessed Saviour was born (five are fallen saith the Text, *ch. 17. 10.*) He letted and should let the rising up of Papal *Rome*, till he was taken out of the way: Him the 12, 17 and 18 Chapters, as also *Thessal. 2. 7.* hold forth.

The second Beast, with ten Horns crowned, was this Seaborn-beast, Secular, and Papal, or the Secular powers of those ten Nations aforesaid, whom the false Prophet deceived into a Papal-Decapolity by means of his false Miracles which he had power to do, *ch. 13. 14.* The five first heads of the this ten-crowned beast were so far from being fallen before Christ was born, that neither was that beast nor any one of his heads in being for

above four hundred years after the birth of our Saviour: This Beast these Texts hold forth, *ch. 13. 1, 2, 3. &c. ch. 16. 13.*

The third Beast (*Bestia Regna transferens*) was the second Dragon, who took away him (the first Dragon) that letted the rising up of Papal *Rome*, and gave (added) his power and great Authority (the Nations which he took from him) to her crowned Beast secular, being induced thereunto by the deceit and procurement of the *Bicorn beast* as we have shewn immediately before: This intermediate Beast or second Dragon these Texts hold forth, *ch. 11. 7. ch. 13. 2. 4. ch. 16.*

13.

In these things (I confess) and many other, I do (as a duty to be done of necessity) steer my course contrary to the Currents of all (at least all modern) Writers, whereby I am incident to incur the displeasure of many: Howbeit, it seems to me no small fault of injustice and ingratitude in those that (being by long assuetude, cemented to their errors, wherein all Writers, perhaps, have misled the way) cannot be content to be inconsistent to the truth themselves, but are apt to conceive a prejudicious amaritude (and that before they read or know what they write) against those that would (by undeniable eviſion of reason) convince them of their errors and manifest to them (*nolentibus, volentibus*) not only the great dangers, but the grossness of their mistakes.

The Premises aforesaid may at present, fully reſel many that (pretending to unfold them) pour forth confusion as a flood, upon sacred Scriptures and make them much more obscure and dark by their confident false glosses and Expositions: They may serve also to undeceive

undeceive many sincere, but seduced professors, and sober Writers that are led away with the same errors. But I return.

The superintendents of the False Prophet Pagan (the Roman Emperours, who were *summi Pontifices*) fell rather short of this *expansive* superintendency, over which the false Prophet Papal presided.

And what was the means by which he built this ten-fold City?

He cometh (saith the Text) *withal deceiveableness, &c.* That is, He deceived those that dwelt upon the Earth (those Nations chiefly, aforesaid) by *meanes of those Miracles, which he had power to do in the sight of the beast*: Of which miracles I have hinted something before, but shall insist upon them more fully afterwards.

Secondly, He laid his forged (or at least falsely applied) Foundation, by deceit in Doctrine: He perverted the Text to cause them that dwelt upon the Earth to believe (contrary to truth, and the true Faith) That *Peter* was the foundation of the Church, that the Pope (his supposed successor) was the same by succession, sole Apostolick-Bishop, Primate over all Churches, and Supream over all Kings and Councils.

Those that dwelt upon the Earth (those thus deceived ten Nations chiefly) There's the matter of this tenfold Cities building.

He deceived them: There's the meanes (his pretended message, doctrine of deceit, and false miracles) by which he built it.

His Doctrine was a shallow, fruitless (but somewhat literally sound) Doctrine, destitute of right, and charitable application: And such meanes is fittest to make

way for lying miracles, and both these the most effectual meanes (*ernere Ecclesiam, & edificare mysterium iniquitatis*) to destroy the Church, and Saints, all solid knowledge of the truth, and true obedience, by slanders, evil reports, and wicked contrivances against all that is good : For, That's proper, especially, to such profane, affected, shallow knowledge, and obedience.

Therefore, The son of perdition was not to come, in the Van of Apostacy, with gross Heresie, and open scandalous practices like the *Arrians*, or *Mahumetans* : This is not the way of his coming, nor could he come this way : This is, *via non satis deceptiva* : There's not deceit enough in such open enormities to deceive the Nations : This had been the way to deceive none, and to be seen of all.

Had he come this way (not of deceit, but apparent wickedness) he had not laid his foundation of fraud in his misapplied *Tues Petrus*, had not had power to pull down the Primitive Church, nor to assume her proprieties, and priviledges to himself to build his Apostacy, therewith, in her place : Nor could he have drawn the Nations (*those that dwell upon the Earth*, saith the Text) nor the Primitive Church her self to be the *Burgers* of his new built City, had he come with open hostility, profaneness, and gross Heresies : This had been the way to affright her, and them, and to make both fly from his presence as the Church then also did from the face of the Serpent or second Dragon, *ch. 12. 14.*

For, Such professed hostility, open profaneness, and gross Heresie best befits the *Pseudoprophetick* superintendent of Antichrist sensual (seated in *Spiritual Sodom*) and her head, that Dragon, who (about the year 407) came (not, like this *Bicorn* Lamb-like builder, with all
deceivableness

deceivableness, but) with open violence, armies of gross Hereticks (Heathens, and *Arrians*) to kill the Church, and her witnesses, or to *cause her* (saith the Text) *to be carryed away of the flood.* To wit, By that flood of Military Forces (*vers. 15.*) wherewith he vanquished *Rome Imperial*: That so neither she, nor any part of her (being quite carryed away) might be ever seen any more. Therefore, He did not deceive, and draw her by fraud, but by force drave her *to fly with two wings of a great Eagle* (as into her *subterfuge*) into this Tripolity of deceit, which the false Prophets hands had constituted (or was in constituting of it) of ten Nations: For, That City of deceit, and persecution (but of her preservation from corporal, and total destruction by that second Dragon) the Text calls: *Her place prepared of God, ch. 12.6. And the woman fled into the wilderness; where she hath a place prepared of God, that they should feed her there 1260 dayes:* The same place, and the same time is set down the second time in the same Chapter, *vers. 14.* For,

Though the False Prophet (by Gods permission) built this ten-fold City of Apostacy, yet it was a place prepared of God for the purpose aforesaid: To wit, To preserve his Church (not from all persecution, but) from a total destruction by the rage of the second Dragon, *from whose face the Church then fled for 1260 years. vers. 14.* For the false Prophet built that City (a City both of affliction, and refuge to the flying Church) But God gave him power (all power) into his hands to erect that *Decalabyrinth* of error: *Whose coming is with all power* (saith the Apostle) *2 Thes. 2.9. He shall wear out* (well nigh wear out) *the Saints of the most high, and think to change times, and Laws, and they shall*

shall be given into his hands, (the Laws of power, or all power, as it were by a Law, shall be given into his hand) *for three times and an half,* or 1260 years to be a refuge, as well as a scourge to the Church so long, *Dan. 7. 25.* For, as God prepared a Fish, and that Fish to be a place for flying *Jonah* (not as a Tombe to interre him in lasting oblivion, but) as a Womb to preserve him for a future birth to a better life: So God prepared *Rome* Papal with her Sects for his flying Church, as a womb to preserve her from perishing, and for a future production of her to a far better revidtion: *And the Woman fled into the wildernes into her place prepared of God, where she is nourished, for 1260 dayes, from the face of the Serpent,* Apocal. 12. 6. 14. The time, in Type, and Antitype, and how God prepared *Rome* Papal with her Sects, to be a place to preserve his Church, for 1260 years, from perishing by the second Dragon, we shall shew afterwards.

And therefore, *Male creditur Hosti;* Its dangerous trusting to *Turkes,* and *Mahumetants* (the main continued stem and Off-spring of this second Dragon) For (though they pretend to some slavish allowance of liberty to Christians, and Sects; for which some Sects and wicked professors with them before Papists, and indeed, above others more Orthodox) it may be, undoubtedly expected; That (had they the power absolute in their own hands, over all Christians) they would Massacre all (as they did formerly in *Spain*) for the very name of Christ: For, so their like *Pagano-arrian* predecessors (at the ingress of this second Dragon about 407) came with flood-like armies, and with full purposes to destroy utterly, the Gospel Church. But,

The false Prophet came with all deceivableness;
Laid his foundation of deceit, pulled down Church
priviledges,

priviledges, and built his Decapolite state of Apostacy under a strict, and specious pretence of the Catholick, and Apostolick Faith, confirmed by many dreadful false Miracles, and in shew of all meekness, as being the servant of the servants of God, and the tender Father of all the Fathers of the Church; when all was nothing, but a strongly deluding fraud, in a superficial, affected, shallow knowledge, and profession, fruitful only in persecution, and in bringing evil reports upon the best men then living. A knowledge and profession casting the imputation of innovations upon their antient, Catholick, and most solid Truths, as in the examples of the sixth Council of Carthage, Saint Basil, Jerom, Augustine and others: And calling their own Innovations, Antient, and Catholick Truths, and Customes.

So Innocent the first did about his pretended antient right of Supremacy in his Epistles to the Bishop of Roan, *Epist. 92. Augustine*, and others. *You have* (saith he to Saint Augustine) *had due regard of the Apostolick honour: I say of him who hath the care and charge of all Churches, in asking advice of him in these perplexities, and intricate causes; following therein, the antient Canon, which you know, as well as myself, to have ever been observed in all the world:* And yet *Augustine*, and the sixth Council of Carthage clearly proved this his pretence of an antient, and Catholick practice in all the world, to be a notorious, and remarkable lie in those four first Fabers of the Apostacy: To wit, *Innocent, Zosimus, Boniface, and Celestin*: For, The Son of perdition (in all his Sects, and Off-spring) seeks (seeks diligently) to suppress solid truth, and sincere obedience by casting the lying Imputation of innovation upon it, and to preferre a shallow

shallow, fruitless knowledge in a proud, careless, covetous practice, as antient, Catholick, and Apostolick: Thus he cast down the power of the Primitive Church, and built his Apostacy in her place: That is, the *Bicorn* Seer, by deceit (by all possible deceivableness) built this City: And as the bands of the blinded *Syrians* (sent to *Dothan*) came (instead of it) to *Samaria*; so these ten Nations, with the Dragons floodlike armies (or *they that dwelt upon the Earth* saith the Text) and with them the Primitive Sects and dissenters, blinded by this Architects words, and works (words of deceit, workes of false miracles) came, or rather, as it were fled (as the afflicted, pursued, Primitive Church also did) into this tenfold City of deceit: The Church fled into it out of necessity, and constraint; but the rest flowed to it (so glorious were its buildings, and its builders strong delusions) instead of *Zion*, and as to the true Catholick Church.

In this Decapoly of deceit (especially in the time of the building of it) did they that dwelt upon the Earth, and the Dragons floods, concenter in a deceitful unity, and they, and all Sects (as the different Species in the Ark) rested in her, somewhat peaceable for a short space. And thus much of the Son of perdition, *his coming with all deceivableness of unrighteousness*, when he first laid his foundation of deceit, pulled down Primitive Church-Priviledges, and built his Decharcy of the Apostacy from about 407 to about 620. We shall now shew his further proceedings after 620.

The False Prophet's further Progress in supporting (but with a much more remiss hand) his new built City of Apostacy.

HE (his work by him thus finished about the year 620) did not lay aside, but less regarded, his first (but fitter) instruments of deceit, whereby he built that City: Therefore it fell to many decayes for want of his wonted care, and soon became (as it were equally) divided betwixt Christians and *Mahumetans*: For, The false Prophet (remitting his usual, stricter reignes of government) began to indulge himself (more then before) to sensual delights; would oft wallow in the filthy styes of Spiritual *Sodom*; oft accompany himself with the beast in secular covetousness, oft with the Dragon in voluptuous pleasures: Nor did he so cast aside Secular and Spiritual wickedness, but superadded sensual filthiness to both: In a word, he (steering a most irregular course) ran the hazard to destroy his new erected Decaprincedom, continuing, and proceeding still worse till about the year 1210. Nor did he then reclaim himself, but rather disclaimed to be some shelter (as formerly) to the Gospel Church, nor did he so much defend her, as before, from the second Dragons fury, but loosed the (till then, for about 1000 years bound) first Dragon upon her: That is, he acted the Dragons part himself by persecuting her members after the manner of *Dioctlesian*: For he and (by his procurement) the King of France Commissioned *Simon* Earl of *Montford* to perpetrate most horrid Massacres upon her: Then also

that loosed Dragon (or not long after) sent abroad his bloody Inquisition, breathing forth slaughter both to Papists and Protestants that had but so much as the least appearance of honesty or religion: Howbeit, the (thus afflicted) Church found some small shelter from Religious Kings, Nobles and Emperours: And the *Gibelin* Faction afforded her some succour. But she continued (thus troden under the loosed Dragons feet, and driven by fierce storms and tempests) till about the year 1417.

Next (and not without great need) came in the Locusts, a relief to the Church ready to perish by the rage of the loosed Dragon, *Apocal.* 9. 1. to the 12 *ver.* But here may Elephants swim, or rather these Texts seem fathomless: Here difficulties, with double files, stand prepared to stop my progress: Therefore I must (of necessity) first untie many Gordian knots seeming indissoluble: Because these Locusts seem to be Reformists most deceitfully formal, some refuge to the Church, and so, most difficult to be discerned (though most contrary to them) from true Saints; men somewhat reformed in Doctrine, nothing in manners, but affecting manners more confining upon the deceiveableness of Spiritual wickedness than the usual practices, perhaps, of former Hypocrites: But we shall first see what sacred Writ sayes of them: *And Smoak* (saith the Text) *ascended out of the bottomless pit, and out of the Smoak came Locusts*: This shews them to be the Off-spring of those, that hold forth only formal, smoaky pretences of seeming-Religious deceits.

Secondly, *And smoak ascended out of the bottomless pit, &c.* This also shews them to be the products of the bottomless pit, whose duties, devotions, knowledge,

ledge, faith, formal reformations, and fruitless obedience are bottomless, or have no bottom: That is, are without fidelity or veracity: For veracity is the reality of truth, the bottom of all gifts and graces, without which they are inconform to Gospel rule, and but formal smoaky deceits: Therefore, Reformation (all reformation) in Doctrine, and not in Manners; in Profession, and not in Practice; in Practice, but not conform to Gospel Rule, is bottomless reformation; no reformation indeed, but real deceits.

These Locusts seem (the rather because said to ascend out of the bottomless pit) to be the successors of the *Gibelin* Faction, which and whose like Predecessors (subserving to the secular horn of the *Bicorn* beast) had regulated his temporal principality and spiritual superintendency with more seeming sober moderation and discretion of deceit (during the time of his Spiritual horns extravagant and ambitious exorbitances) for about 800 years.

In these Locusts (at least near their latter end) Antichrist seems to end (as he began at first) with all (or as it were double) deceivableness: For, they had faces like the faces of men (seeming sound doctrine and profession) but neither so, in deed; but deceits, *ver. 7.*

Secondly, They had hair as the hair of Women (a right ordered, and right ordering discipline in appearance) but that was nothing so but deceit, *ver. 8.*

Thirdly, They had Crowns like Gold (like Crowns of righteousness, and true obedience) but they were not such, but deceits, *ver. 7.* F or they had (O truculent cruelties of detracting covetousness!) teeth of Lions.

ver. 8. They, strictly in a blind profession, profest Christ, and pursued Covetousness eagerly.

Fourthly, their shapes were like horses prepared to battel, ver. 7. And yet their shapes were partly like men, partly like women, and partly like unto Lions, as we shewed before: Therefore, The Aggregate of their politick body was (*Chimæra multiformis*) a manifold monster of mysterious deceit.

But their shapes (their principal shapes) were like horses prepared to battel: They were all (more, or less) bent (as in a military order) against those that had not the seal of God in their foreheads: All rallied (as in several Regiments) in sundry factions against them.

But they were commanded not to hurt the Grass, nor any green thing, nor any Tree, ver. 4. That is, not the servants of God, that had his seal in their foreheads; whose doctrine they partly espoused, whose persons and professions (though they followed not their manners) they defended: For, That was, as it were, a command from God not to hurt, but defend them, because they (much alike outwardly) embrac'd the same common faith, and profession: Therefore, They (by an implicit command of a much like common profession) were commanded not to hurt these, but only those men that had not the seal of God in their foreheads.

Not these: Not the servants of God, not the true Church: That is, Her, and their hurt, which they should receive from those Locusts, should be over-balanced by greater benefits, and defences: But they were commanded to torment those that had not the seal of God, for five moneths, ver. 5. That is, to torment those

those Saint-persecuting Papists, that had tormented the servants of God.

The patern in the prototype (the Locusts which God sent upon the Land of *Ægypt*) plainly shews the manner of their coming, and the end of their message, which was to torment those persecutors, and somewhat to defend persecuted Saints.

From hence riseth a perplex knot of deceit to those Locusts, and others: They think that because they torment and oppose Papists, or seek (perhaps to very little purpose) by their teachings, and writings, to evert or reſel their tenents, therefore they are Saints, their works sincere, doctrine sound: They have no affinity (they think) with the ſon of perdition; his deeds of darkneſs lie far from their doors: Whereas this was the grand deceit of their predecessors (the Papists) when they firſt erected the Apoſtacy: They (because they reſelled, converted, and partly compelled the *Arrians*, and other Sects to the unity of the deceit of that City) gave their own deceitful ſlandering, ſhallow doctrine and obedience, the titles of true, antient, Catholick, and Apoſtolick, and reputed themſelves, and were, undoubtedly reputed the true Church: Herein thoſe Papists were, and theſe Locusts are much deceived: For, the Orthodox Papists of the riſing Apoſtacy (no leſs ſound in doctrine then moderne Locusts) were againſt the *Arrians*, and other groſs Hereticks, and many of them might not be ſenſual profeſſors: yet *Salvian* ſaith; That (because of their evil lives) even the *Arrians* were more tolerable; And Saint *Jerom*, and ſacred writ it ſelf, applyes to them all thoſe attributes in the 17 and 18 Chapters, that are, chiefly due to the ſon of perdition; not because their doctrine

doctrine was false, but their manners corrupt ; nor because their manners were sensual (though such were the fruits of some) but because their Apostacy in manners consisted in secular, and spiritual wickedness, whiles they served but to resist the truth, and to exclaim, and conspire against the faithfullest witnesses of it, or, at least, to neglect both them, and it. This is the reformation of Pharisees, and Hypocrites, which they cry up, but they never seek sincere obedience conform to Gospel rule.

Such formalists, or hypocrites (be their doctrine never so sound, or their professions strict) are the head of the body of Apostacy, and the highest Pinnacles upon the Towers in that Tripolyty of deceit. And therefore ,

From hence springs a second deceit (not much unlike the former) of the Locusts: They cast usually, the grievous imputation of Antichrist, solely upon that Antient Sect of the Papists, or upon the literal City of *Rome* alone, and will not (no not be taught it) so much as touch that burden (though they have no less reason to bear it) with their little finger; but lay it solely, upon that Sect, or City, or the superintendent of it; whereas the Apostacy of Antichrist is common to all revolted professors, that follow the lusts of the flesh, the lusts of the eyes, and pride of life: For, the Apostle did not tax the defection of *Demas* with turning aside to any one Sect, or Heresie, but with secular covetousness: He hath (saith he) forsaken us, and embraced (not this, or that Sect, or Heresie, but) this present evil world: Sensual, secular, and spiritual wickedness is the chief visible form of the Apostacy, which gives being to it: But the different false opinions, and deceitful professions therein are but (*forma figure*)

figure) the Protean colours, and outward cloathings upon the severall members of the same Apostacy, which makes the many different divisions thereof the more distinguishable: For, if we fill an hundred glasses (of so many different colours) with the same liquor, or matter; each glass renders the same liquor of a different colour; whereas indeed, there is no difference in the matter, but in the colour of those Glasses, that contain it: so all formal professors in the body of the Apostacy of Antichrist, differ not so much in deed, as in colour: There's the same sensual, secular, and spiritual wickedness in all, except that, in many, some one of those three lusts may be most predominant: And their outward different formes, or professions make no more real reformation, or alteration of that threefold matter of iniquity, then the different colours of those Glasses alter the matter contained in them: Therefore, these Locusts, or formal professors, that would seem much reformed from Papists in doctrine, discipline, and obedience (having attained faces like the faces of men, hair like the hair of women, and Crowns like Gold) remain Papists in manners, or out strip them for pride, and covetousness: And such have no plea, or priviledge, but abundant disadvantage thereby, because their hearts are, thereby, much more deceived, blinded, and hardened against true faith, discipline, and manners, and are made more adverse to truth, and averse from peace. But we shall come nearer home to the matter.

Try all things (saith the Text) and we (at this time) shall try the Spirit of truth and the Spirit of error (of Christ and Antichrist) and shew what the works and practices

practices of Primitive Saints were, what they have been since and wherein they differ (or rather shall differ) from deceiveableness of unrighteousness, or the Locusts Gold-like Crowns of deceits; That so Saints and Sects may not ever swell with intermutual strife, wander in wildernesses of obscure aberrations, and grapple in darkness, to the continual dishonour of God, the extream hazard of the true Church, and ineffable infelicity of all Nations.

That we may more assuredly know who these Locusts were, and what their Crowns of deceit are, we shall enquire when they rose up: And the fifth Angel sounded. *vers. 1.* And we find them rising up in the time of the fifth Trumpets sounding, which was the penultimate dispensation of the Apostacy of Antichrist; For that time was to be the last interval save one, of the Son of perditions duration; because when the seventh Angel shall begin to sound, the mystery of God should be finished, *ch. 10. 7.* The time therefore of these Locusts coming, was to be near the end of the *Epoche* of the Apostacy of Antichrist: For the Locusts and plague of Darkness came, in Type, together, and were the last plagues, but one, when they came, *Exod. 10.* And so these Antitype-Locusts and Darkness came together, and were to be (so exact are Prophectic Types with their Antitypes) the last Plagues, but one, in the *Epoche* of the grand Apostacy, *Ch. 9. 1, 2. ch. 16. 10.*

Therefore these Locusts (coming near the end of the Apostacy) could not be the *Saracens* that came near the beginning of it; nor be (as many Expositors would have them) Monkes, Fryars or Jesuites, who were far from being (as these were to be) some refuge

to the Church ; Nor do I think any man can imagine they could be the true Church : Wherefore, if they could not, possibly, be the *Saracens*, nor *Monks* and *Friars*, nor, possibly, be the true Church ; Then I conceive ; with submission (at least unless any can give a better account of them) they were (if I may so say) a Semi-Papal body of Apostacy, (Formalists in Profession, Papiſts in Practice) that sprung up about the year, 1417. when the fifth Angel might begin to sound ; And that they might have some footing or beginning in those Victorious *Taborites*, whose Victories had been more happy, had they not fought against their Superiours : Howbeit, they were to be some relief to the Church ; and many amongst them (though perhaps not of them) might chiefly intend that, though the most might do it for seditious and self-ends. For,

I partly shewed before ; That there is *Antichristus adjuvans*, and *Antichristus destruens* ; Antichrist (in some respects) helping the Church ; And Antichrist seeking to destroy her. And

First, Antichrist seeking to destroy her : And the Dragon (the second Dragon) cast out of his mouth waters, as a flood, after the woman, that he might cause her to be carried away of the flood, Chap. 12. 15. That is, that he might destroy her. For gross Hereticks, (such as the *Arrians* then were, and the *Mahumetans* are) and all sensual, carelessly-ignorant, and loosely-inanimadversive Professors constitute Antichrist sensual, and their design is (had they power to do it) to destroy, utterly, the Church and Saints. But,

Secondly, There is *Antichristus aliquando adjuvans* ;

vans; Antichrist (sometimes, and for self-ends,) helping the Church: *And the Earth* (saith the Text) *helped the Woman*, &c. Ver. 16. That is; *The Earth* (men minding Earthly things) and her son (the Bicorn-Beast) whom she brought forth; She (I say) & her son (the Papal Apostacy then new sprung up) affecting, for the said ends a fruitless, formal (though somewhat literally sound) Doctrine and Profession, *helped the Woman*, and *swallowed up the flood which the second Dragon cast out of his mouth* to destroy her: That is; She helped her by converting (through deceit) his Nations and Military Forces to the unity of the Church of Rome. *And he deceiveth* (saith the Text) *those that dwell upon the Earth*, by means of those miracles, which he had power to do, &c. Chap. 13. 14.

And these Locusts, no doubt, were a new Progeny and a principal part of Antichrist *adjuvant*, that helped the Church (as the Earth had done against the Floods of the second) against the swelling Floods of the loosed Dragon: To wit; Against those Church-persecuting Papists, that revolted from being some shelter to her, as formerly, to work (by all wayes and means) to destroy her: They helped her (I say) not (as their Predecessors did the second Serpent's) by swallowing up this Food of the loosed Dragon, nor by killing his Military Forces; But they (being commanded not to kill them) *tormented* (saith the Text) *those men* (to wit; those Church-persecuting Papists) *that had not the seal of God in their foreheads, for five moneths*, which are one hundred and fifty years: That is; They tormented those true-Church-destroyers by abating their power, by alienating their proprieties, and assuming to themselves their Church-Revenues;

Revenues ; And so the Text saith expressly ; And to them it was given that they should not kill them , but that they should torment them five Months, Chap. 9. 5. And if they did thus bend the Forces of their Superficial, Fruitless, Formal (though their Doctrine was somewhat Literally sound) Knowledge and Profession against the true Church and Saint-Persecuting Papists, it was the best service they could do (for want of better) to the true Church and Saints, then ready to perish by the unbridled rage of the loosed Dragon.

Nay (say some) *these Locusts were the Saracens* : And this Opinion seems part of their Smoak : For when (I pray) did their *Apollyon* ever see the *Mahomet-Saracens* so much favour true Saints ? How came they so quick-sighted to see the Seal of God in their foreheads ? who bound them (as these Locusts were) by a Law, that they should not hurt (*any green thing*) the servants of God ? when were they commanded (by any command either expresse or implicit) to spare or protect true Saints, and to torment the Papists, their persecutors ?

Boniface (we read) received them into pay to invade *Du. Pleff. Sicily*, to war against Christians, and by that means , a- *Hist. de* gainst Saints : But when did Saints and *Saracens* so *Papat. pag.* comply ? Such Doctrine may well serve to teach *432.* Christians to fall in love with *Mahumetans* and turn *Turks* : And how should a proud, trivial, contented knowledge (joyned with a covetous blind Profession) bear better light ?

But many men Learned & Religious (say these Locusts) are of our Opinions (as in many other things) that *those Mahomet-Saracens were these Locusts* : More's the

misery and the greater pity, that such men (either Learned or Religious) should so mislead or be misled: Or it may, at least, serve to shew (as a means to humble them the more) the instability and weakness of some able and sincere witnesses of the truth.

Here we may mark, with admiration, how appositely the wise and Almighty hand frames Similitudes in Sacred Scripture: For, what Creature did God ever make that loves (like the *Locusts*) to live in dark Cliffs, and Smoak ascending from *Subterranean* fires, in which places I have seen them (like Bees about to swarm) in great abundance? And what Professors love to live in the Smoake of a fruitless blind zeal, formal Worship and a Superficial (though somewhat sound) Doctrine than these *Locusts* do?

Smoake is insufferable to all Creatures living except to *Locusts*: Nor can any men (in the least, Moral or ingenuous) endure a smoaky, empty, ignorant, proud, barren Profession, but only *Locusts* and *Hypocrites*.

Plin. II.
29.

The Vulgar observation (though that may be true) that these Creatures live but five moneths in the open fields, I voluntarily omit: But these *Locusts*, in the Text, were to torment men (saith the Text expressly) for five moneths, Vers. 5. And they had power to hurt them (saith the second Text) for five moneths, Vers. 10.

Five moneths (counting a day for a year) make just one hundred and fifty years: And these Locusts (if we count from about 1417) when they, most probably, might begin, to about 1567) continued in chief power to torment the Saint-persecuting Papists, for five moneths of dayes Annual or about 150 years: For, Zif-

ca (alwayes Victor) Signally beat the Imperial Armies in eleven battels about the year 1417. And , after his death, *Procopius* and his Confederates beat them in two Battels about the year 1424. But what are they or their Armies to these Locusts ?

'Tis said, *Castra sequentes vix pietas sequitur* : Little Religion attends Armes : Howbeit, *Procopius* and *Zisca* (their Leaders) might be men of much valour and piety, but the major part of their Armies (as will appear) seemed to have some Lions teeth like these Locusts.

After those battels, these (if I may so call them) Modern Formalists (though many true Saints might be amongst them) expatiated and prevailed against the Papists till about 1567. Nor were they (all that time) a small assistance to the servants of God (nor to some Kings) that had the Seal of God in their foreheads, to further their Reformation in Doctrine and defend their lives : But we shall further take the truest survey of them from several Texts of sacred Scripture.

And the sound of their wings (saith the Text) *was as the sound of Charets of many Horses running to Battel*, Vers. 9.

And why comes this account of them from the Pen of the Prophetick Evangelist ? Because they sometimes subdu'd their enemies with *the sound of their wings* only : For *Zisca's* Armies beat their enemies in eleven battels, more by the sound of their wings, then force of Arms ; more by the noise or report of their coming , then by their power ; which fully ratifies the truth of the Prophecie in reference to those so much feared assailants. But

Secondly, After *Zisca's* death, *Sigismund* the Emperour,

*Æneas
Silvius
(Papa Pi-
us 2.) in
Hist. Bohc.
ch. 48.
Dupless.
Hist. de
Papat. pag.
555.*

*Æneas Sil
ch. 48, 49.
Fox Mar-
tyr. Lam-
pad. Hist.
Mellif.*

roure, invaded *Bohemia* with a threefold Army: The first was of *Saxons* and other Cities; The Second of *Fanconians*, led by the Marquess of *Brandenburg*; The third was levied of *Rhenenses*, *Bavarians*, and *Swevians* led by *Otho*, Archbishop of *Trevers*: All these three mighty Armies met at *Misna*: But the next day, they all (not seeing any Enemy, but hearing the report of *Procopius* his coming) fled to *Thacovia*, leaving a great prey and their Arms behind them.

Thirdly, (this three-fold Army thus defeated, with the sound of the wings of their enemies only ; *Sigismund* raised a far greater Army of forty thousand Horse, besides Foot, and invades *Bohemia*. But was put to flight, and his whole Army ran, in a confused and amazed fright, though they saw none of those winged Locusts pursue them: *Res erat imperiosa sonitus Alarum* : The sound of their wings (the noise or report of their coming) made that mighty Army fly confused, while the Emperor could not (by his Command) cause them to rally.

Ages cannot parallel such presidents, nor the World since the first Creation. The Host of *Syria* heard a noise of Chariots and Horses, and, that one time, fled affrighted (though they saw no man) from the walls of *Samaritania*: But these mighty Armies fled many times (not from a noise of terrour from the Lord of Hosts, but) from the noise (or report of the coming) of a few weak men, though they saw no man: And these many Presidents (of such stupendious strangeness) prove irrefellibly, that those Formal Reformists were (at least the Victorious part of) those Locusts, that then vanquished their and the Churches Enemies with the sound of their wings only: For, if ever Armies were put to flight by the sound

Sound of the wings of their Enemies; Then were these thirteen Puissant and Imperial Armies so put to flight.

If ever any (since men were on Earth) subdu'de their Enemies with the sound of their wings, then those Victorious *Taborites* were (therefore they could possibly be none but they) the only Armies that so subdu'de them; And (by so subduing of them) did, indubitably fulfil this Propheſie in the performance of it: *And the ſound of their wings was like the ſound of Charets of many Horſes running to battel.*

Secondly, *And they had a King over them, which is the Angel of the bottomleſs pit, whoſe name in the Hebrew Tongue is Abaddon, but, in the Greek Tongue, hath his name Apollyon, Verſe 11.*

And they had a King: And what King? Sure not *Sigismund* that could not rule them; nor any Earthly Man or King: Their King was a Spiritual King, no Earthly Potentate: His name in Greek was *Apollyon* and he, *Græculus eſuriens*, an hungry Greek: Covetouſneſs and Spiritual Pride in them was King over them, that (contrary to Gods Command) *ruled in their mortal bodies*; And, ſo ruling over them, was their King. For what King had the Type-*Locuſts* (that commanded them to devour the Fruits of *Egypt*) but their own eager and unſatiable appetites; And theſe (their Antitype) muſt of neceſſity, hold a juſt Symmetry or due proportion with them, the Type of theſe: Nor could the Devil be the King of theſe more then of other wicked men; For, he's the General King, that *rules in the hearts of all the children of diſobedience*: Therefore, Let none tax *Ziſca*, or *Procopius* (they might be perſons of great Worth and Piety) nor *Jerom* of Prague, nor
John

John Huss, nor any other persecuted Saints (that were occasions of their coming) as Kings over them : For, *Moses* himself was a means of the coming of the Type-*Locusts*, but not their King : So the persecuted Church and Saints were the occasion of these *Locusts* coming, but no King over them ; But Covetousness and Pride, conjunct, was their King : For the *Locusts* were only Formal Professors, Reformed from Papists to a somewhat sound Doctrine, and many of them perhaps, to strict Profession, but remained Papists in manners, or rather outstript them for Pride and Covetousness : For Covetousness, the Root of all evils : For Pride, the chief cause of all Contentions : And this double iniquity or combined wickedness (Pride and Covetousness) was ('tis most like) the *Locusts* King : *And they had a King over them, &c.* For,

Thirdly, *Their teeth*, (saith the Text) *were as the teeth of Lions*, Verſ. 7. This further shews what the *Locusts* King was : To wit, Their Lion-like rapacity and greedy avarice ; And shewes their parity therein, to those Saint-persecuting Papists, whom (with like retaliation) they were sent to persecute : *Peccato par pœna* : The Papists oppress the poor, and those servants of God that had *his Seal in their foreheads*, as it were *with teeth of Lions* : Therefore God sent those *Locusts* to oppress, and suppress those Saint-persecuting Papists (that had ~~not~~ *the Seal of God in their foreheads*) as it were with teeth of Lions : For the Papists (as it might appear) were not only cruel to the servants of God, that thus had his Seal inserted, but uncharitable also and merciless to the poor, which their own Writers witness even of their Spiritual persons.

They are alwayes careful (saith *Theodoret a Niem*) *to ad-*

Theod. a
Niem. ch.
36, 37.
Morn.
Hist. de
Pap. et p.
527.

advance their Kindred, Nephews, &c. At whose gates there are seldom seen any poor : And, if perhaps, any poor body beg an alms of them, they presently turn away their eyes; And, if perhaps, extream want urge him to ask the second time, they threaten him.

He (speaking of Urban the sixth, Innocent the seventh, Boniface the ninth, and Gregory the twelfth) saith, *that these four gave no alms, which (saith he) is a sign of damnation, and (though a fault in all, yet) worst in them, because no man can be saved without charity : And this he wrote being Notary of the Apostolick Letters in 1408. and Secretary, successively, to Urban, Boniface, Innocent, Gregory, and Alexander.*

And Locusts are no less cruel and uncharitable than the Papists : The Papists may plainly see their own sins in those punishments, which God inflicted upon them by their hands : Both are alike (the Locusts and the Papists) in their practices : Both are cruel, both extreamly covetous ; The charity of both is but a verbal pretence, and in neither real : Both have *the same sign*, (as the Author saith) of *damnation in giving no alms*, (or Alms inconsiderate) *to the poor* : Both have much alike (or the Locusts the longer of the two) *teeth of Lions : And their teeth (saith the Text) were like the teeth of Lions.*

I have oft observed, with much admiration, that many strict Professors are extream covetous and could not (upon due consideration) but imagine they might either be Locusts crept into strict Forms, or else true Saints corrupted by the evil and cruel examples of their covetous conversations : Covetousness (a shame to *Heathens*) is most uncomly in Christians, and most destructive in Church-Societies, like *Achan* in the Host of *Israel*.

E c

Fourthly,

Fourthly, *they had power* (saith the Text) *to vex men five months*: That is the time of their chief power to vex or torment those men that had not the Seal of God in their foreheads, but not the full time of their continuance: Therefore, we may distinguish those Locusts into *penultimate* and *ultimate*; pristine and present.

Those Pristine (or first appearing) Locusts had (for five moneths (or 150 years) wings (ran with winged-speed) to take away the power and maintenance of the Papal Clergy in many Nations: But some of the Modern Locusts (their successors) are no less willing (had they wings to do it) to take away the maintenance of the most Reformed Ministry: But, as many of the first were, doubtless, defenders of good men and ordained of God so to be; So I dare not deny; That some of the last may be, at least, docible and durable to found Faith and good Manners.

To be short: As it's apparent to me, that the *Mahomet Saracens* were far enough from being any part of these Locusts, So, If any shall render a more rational account of them, and make them appear to be any other people or Professors, I shall readily relinquish my own Opinion and receive theirs; Till then; Their manifold deceiverbleness in their hair, Crowns, Faces (Discipline, Doctrine, Profession, Practice) and their Offices and Functions for the Servants of God and against the unsealed in their foreheads, must confirm me in this Tenent; That some of them aforesaid were the first fruits of those Locusts, that, for filthy lucre, took up stricter Forms to devour Church-Revenues: Of whom and for which, the *German* Emperours sometimes complained; See *Sleiden*, and *Laquet*, &c. circa An. 1538. And

Sleiden.
Laquet.

And both *Luther* and *Calvin* (which so far shewes the integrity of them and their true followers) testified sharply against the Litigious pride and filthy avarice of those Professors, that, thereby (pretending to be Members of them) brought much infamy and disturbance upon their Church-Societies: For this is certain; That the Locusts (Formal, Smoky, Proud, Professors) are (for filthy lucre) readiest to creep into the truest Churches and (by their covetous conversations) to corrupt them and turn them (if possible) into *Dens of Thieves*. It shews also that the devoutest Professors (though their Doctrine be never so sound) import not any thing, if they remain Papists in Manners or outstrip them for Pride and Covetousness.

And, here, remarkable were the mercies of God and the Wisdom of his Providence: For many sincere Professors were (as men hid among them, and as *Elijah* was kept from death by greedy Ravens) preserved, from horrid Massacres, by these Modern Formalists. But

I must not here omit some Readers of great repute, that say, I make (and that they read it in this Treatise) *John Hus*, *Jerom* of *Prague*, *Luther*, *Calvin*, and all Reformists to be the Locusts: Nor must I hate, but plainly reprove these men: It's a duty indispensive; I dare not but do it; These men reckon themselves, and are reputed, long Students and great Proficients in the Prophetick Scriptures: Sure then, they make themselves, at least seem to be very unjust Stewards of those Sacred Mysteries. The unjust Steward (calling his Lords Debtors to account) asked the first what he owed: He answered, *An hundred measures of Oyl*: Take thy Pen quickly (sayes he) and write in thy Bill fifty: I doubt

not but that might be read in his Bill (if he wrote it) because it was written : But these could read that in my Treatise which was never written here, nor (I think ever thought on by any ; That which many Learned Doctors and Knights (that read it all) could never read or find in it, as their own Hand-writings fully witness : But these Readers are, themselves not thoroughly consentient to sound Doctrine and (finding in this Treatise, their Chimæras and Illusions cast down, like Dagon when he lost his head) sought (I conceive) a feeble revenge by raising these slanders, and taught others (as *Sappho* taught his Birds to speak) to proclaim in City and Country, that I make all Reformists to be the Locusts, to my unspeakable and most causeless detriment.

Nor is this (I think) the sole cause ; Careless inadvertency might be some cause of their mistakes : For inconsiderate rashness is the first fruit of uncharitableness, as due and diligent animadvertency is of charity ; And the want of both in these Readers might cause their rash mistakes : For many things (much alike) are, oft, most contrary ; As the *Parelia* or *Mock-Suns* in watery Clouds or Ponds, seem as fair as the Sun it self ; but are no true Suns ; So these Locusts are *Parelia Sanctorum*, Mock-Saints, and may seem as fair (in all outward Formalities) as the Saints themselves, and yet are no more true Saints than those Mock-Suns are true Suns : It were therefore extream foolishness in any to charge me that I make those Mock-Suns to be true Suns, or the true Sun to be no more or better then one of them ; So it is no less fondness for any careless, cursory (and therefore, uncharitable) Readers to charge me that I make true Saints to be those Mock-Saints, or Saint-like Locusts, from whom (we shall find) they differ as far as Light

Light from Darknes, when we come to examine what the Locusts Crowns, as it were like Gold, are; what their Sun-darkening Smoake of deceit is; and wherein both differ from that sincere practice and Profession, which is (or rather should be) the Righteousness of true Reformists and Saints.

The Subject I now insist upon, is to shew what evil Manners are, that men may avoid them; And inanimadvertency is the foundation of all evil Manners, and principal cause, indeed, of all the miserable Divisions amongst us: We shall therefore spend no more time about those trivial Readers, but proceed: As Christ nevertheless, look't upon *Peter* and brought him to repentance; So I may, in love to them, look a little back upon them, but not digress from the design of this Treatise.

THe Primitive Fathers and Professors made mention of the man of Sin, or Son of Perdition (according to the Text) under the Notion, or by the name of Apostacy or Refuga..

Apostacy is a falling away from heavenly mindedness to inanimadvertency, or to mind Earthly things: Some Sects are the Subdivisions of the Grand Apostacy, or of the Antichrist predicted by Prophets and Apostles: Such Sects, nevertheless, come nearest to true Churches, that (holding forth sound Doctrine) are found most fruitful in the practice of good Manners.

Lambert.

Dana. de

Antic. ch. 5

August.

lib. 20. de

Civit. Dei

ch. 19.

Sects are either more General, or more Special.

Sects more Special are Societies of Professors fallen

from sound Doctrine or good Manners, and separated from Churches more sound then themselves.

The more General Sect, are such Professors in all Sects and Churches as are fallen (though not from sound Doctrine) from the practice of good Manners : Doctor *Colet* calls this Sect ; The Sect of evil Manners.

Many Saints (at least men somewhat Moral and Ingenuous) may be found in many Sects, who are the supports of them, and are usually least regarded, and most persecuted in and by those Sects : For Locusts are apt to creep into, and corrupt (through Inadvertency, Pride, Ignorance and avarice) all Sects, and even the truest and best Church-Societies ; Cause Dissentions in them, oppose diligence and fidelity, and endanger to destroy them : Therefore it is not my design, in this Treatise, to fall foul (as Weather-beaten Ships at Sea) upon any Sects or Church-Societies, but, in love, to reprove them plainly, and to manifest to them their manifold, gross, and dangerous mistakes in Opinions and Manners, of which their inconviction, (though they little mind it) is their greatest misery they do, or can sustain on Earth.) To that end, I shall (beginning at the Foundations of both) endeavor to distinguish the true Church and Saints from false Professors in all Sects and Churches : And first,

The Rock whereon the true Church is built is Christ alone ; *Sunt cetera Arena* : All other Formal, fruitless, Christ-pretending Professions are but Sands of deceit or Smoake, whercon the Apostacy of Antichrist and all false Practices are built.

The first Superstructure upon the true Rock is Animadvertency : For Faith comes by hearing, and hearing by Animadvertency to hear. He heareth to very little

little purpose, that minds not much what or how he hears. For

Secondly, the first Superstructure upon the sandy Foundation of the Apostacy of Antichrist is inanimadvertency or a careless unmiadfulness, To hear profitably, or, To do what they hear.

Animadvertency (the first Superstructure upon the sure Rock) is threefold (a mindfulness to hear, to expect, and to practise what is heard and read, and brings forth a threefold operative Grace, Faith, Hope, and Charity, though true Animadvertency (and more accepted of God) is a fruit of that threefold Grace.

Inanimadvertency (the first Superstructure upon Sandy Foundations) is threefold) *Non* animadversive, *Semi*-animadversive, *Mis*-animadversive) and brings a three-fold effect contrary to Faith, Hope, & Charity; To wit, Perfigly, false confidence, and rash and censorious uncharitableness: This threefold inadvertency (opposite to true Repentance) is the threefold Substructure of Antichrist Sensual, Secular and Spiritual.

And first, *Non*-animadvertency is the Substructure of Antichrist sensual, or of such Professors as mind nothing (or little else) but loose Profaneness: Such were the men of the Old World: They knew nothing (saith the Text) till the Flood came, &c. And no marvel; For how should thew know any thing, that minded nothing: *Non*-advertists are very Beasts, both have hearts alike to mind nothing; Therefore both perished alike in the Flood: These slothful Citizens of Spiritual *slod* regard not to read the Scriptures that testifie of Christ, or Books that unfold the meaning of them: Or they read both, but mind not (through sensual levity and folly) to understand what they read: Such were the

the Men and Swine of *Gadara*: They cared not to know Christ (the living truth) and these care as little to know what truth in practice is ; So far are they from that, that they mind not so much as the proper objects of right-producing Animadvertency, or the Principles of the practice of good manners ; which Principles (because little minded by most Professors through almost a general inanimadvertency) we shall insert in the sequel : Such *Non*-advertists are the Owles of Ignorance, unclean and hateful Birds, that hate the light, and would (were it in their power) utterly extinguish it, and destroy the Witnesses of it: For, truth in Doctrine and Manners is directly contrary to the brutish ignorance of *Non*-advertists ; Therefore they oppose both by a direct opposition: Yet these seek shelter for their sins of bestial ignorance under some careless Formalities, or in some corner of the Court that was cast out and given to the *Gentiles* ; and receive the Seed of Grace like the High-way-ground ; let it lye where it's scattered, till it's lost, but it takes no Root there as it did in the Thorny and Stony grounds.

Secondly, *Semi*-advertency is the Substructure of secular Apostacy, or of men minding Earthly things : These Professors (for such as the cause is, such is the effect) Worship God by halves, do good Works by halves, are half-Christians in shew, in deed Heathens ; And (though Spiritual *Egypt* owns them) are much like those *Samaritans* that succeeded captive *Israel* in their vacant Habitations: They worshipped the Lord, and worshipped their Idols also: And these Locusts are such *Semi*-advertists ; seem to serve God by halves, but, in deed, covetousness (which is Idolatry) altogether: They were Men and Women in appearance,

Lions

Lions in practice, winged Horses in pursuit of their practices ; For, *Semi*-advertists assume several shapes, according to which their evil manners differ : Under these men (if I may so call them) not only good men, but good works suffer Martyrdom : They spin many threds of good works, and go on for a space ; But their Lionsteeeth of avarice (before these good works be finished) bite in pieces those threds, and lay those good works a bleeding : All their good works are *Opera refuga*, works of Apostacy : They begin many and perfect none : For Thorns sprang up in the Thorny-ground and choaked the good Seed ; And these are that Thorney-ground wherein Cavils, Slaunders, Quarrels, Missuppositions, Pretences, Excuses and Busie neglect of the best things springs up and (through Pride and Covetousness) choake every good Work before it be finished.

Pilate was guilty of this sin, so was *Saul* : Both did very much, and then turn'd Apostates in not perfecting what they had begun : True Saints are oft guilty of these sins, and pay dear for their *Semi*-advertencies and half performances : For *Moses* omitted to circumcise his son, therefore God met him and would have kil'd him ; 'Tis like he lay sick near unto death. So the Prophet, sent to *Bethel*, had performed (within a very little) all the task that God sent him to do : But a Lion met him and slew him, because he left part (a very little part) of his work undone : Little do many true Saints imagine, that the cause of their losses, languishing sicknesse, and, oft, untimely deaths, is, their *Semi*-advertency, causing careless, half-performances and keeping them back from perfecting any good work : Such Saints can scarce be discerned, by theirs

Works, from Locusts and Hypocrites.

Semi-adventency is so much worse then *Non*-adventency, as Apostacy is worse than Profaneness, or as, To know and profess the truth, and oppose it, is worse than bare ignorance.

Balaam was much guilty of this sin of *Semi*-adventency, half mindful of Gods command, and half unmindful: Therefore (drawn by the strong Cords of Covetousness) he came, at last, to act directly contrary to Gods command: *But an Angel stood in his way to kill him*, and he was slain, at last, for the same sin: But Modern *Semi*-advertists (his and his followers Antitypes) are apt to stand (contrary to that Angel) in the way against the truth to stop the progress of it, and destroy such as do assert it: For Covetousness (adjoynd to *Semi*-adventency) is soon filled with Canine anger against all truth, and chiefly against the practisers of it; and readily complies with all such (as seem Religious) that are most ready to slander and asperse them and it; So the Senate of *Pharisees* consented (as one) to the sentence of the High Priest against Christ,

Semi-advertists extend, at first, some trivial half performed help to the truth and the witnesses of it, but after oppose it, and desert or destroy them: They hear, read, and pray by halves, or so far as to get a Form of Religion, but not the power of it; begin many good works, finish none, do half, leave half undone; are half hot, half cold, *which God abhors*.

Judas (when the seventy forsook Christ) *did not forsake him*, nor was found blame worthy, by the Apostles, for about 1260. dayes; But then (through *Semi*-adventency caused by Covetousness) turn'd Traytor: what

what Family or Church could be more pure than that whereof Christ was Head? What Doctrine more perfect than that he taught? Yet that Locust lurk't even there: *Semi*-advertists sow pregnant Seeds of perfidious Prodition, Schism and Apostacy even in the best Church-Societies, and endanger to destroy them.

Thirdly, *Mis*-animadvertency (the fruit of Charity-wanting Pride, and parent of the greatest ignorance) is the principal ground of the Spiritual Apostacy, whose Professors (like the *Pharisees*) take the greatest pains to least purpose; pray, hear and read (not by halves, but) amiss; and misapply (through uncharitableness) all their Devotions, Doctrine, Gifts and Parts, to deprave the Truth and destroy the witnesses of it: These search the Scriptures and such Books as unfold the meaning of them, and find in both (so blind and perverse is wicked uncharitableness) that which was never written in either: So the *Pharisees* searched the Scriptures with much uncharitable, blinde, truth-misapplying sedulity, and found there that our blessed Saviour should dye as a blasphemer, which was never written: And those Readers aforesaid might read (through cursory haste, and uncharitable misapplication) my Treatise and find therein, that I made *Luther*, *Calvin*, and all *Reformists* to be the Locusts, which was not written.

*Mis*advertists are readiest to cast their blind bolts of precipitate rashness against Truth in Doctrine and Practice, and the assertors of both: The Stony ground owns them, and they receive the seed of Grace like it: They aspire to the most specious pretences, and seek tegment and shelter in the fairest corners of the Court that was cast out and given to the *Gentiles*.

Herin lyes the Spirit and life of the Apostacy of Antichrist ; That men mind not, half mind, or mind amiss those proper objects of due animadvertency, that are *Principia præcognoscenda*, the Principles and Grounds of all obedience to God and right to men.

Improbis non animadvertit ut intelligat: A wicked man (saith the Text) minds not, or regards not that he may understand, *Prov. 29. 7.* Therefore, *Nonadvertists* must needs be desperately wicked, because they know not, nor mind to know, what the Grounds of doing right or wrong are.

Therefore, *Semiadvertists* must be more wicked because they mind but by halves, and so to less and worse purpose then they that mind nothing: For, those ten *Semiadvertist-Spies* (*sent to search the land of promise*) gave in part, a good report, but otherwise an evil report of it, and of the promise of God; which brought swift destruction upon themselves, and caused that all *Israel* (four excepted) were destroyed; Whereas *Nonadvertists* (that as brut Beasts mind nothing) cannot be so guilty of bringing evil reports upon that which is good, or of causing such general calamity and destruction in States and Churches.

Lastly, *Misadvertists* must be most wicked, because they (above all Professors) are most fruitful in evil reports: They search the Scriptures and such Books as unfold them and find in both (as the *Pharises* did) what was never written in either: *Tou* (saith our Saviour) *are of your Father the Devil, and the works of your Father you will do*: Lying Derogation, and worth and Truth-Detraction; in careless and uncharitable *Misadvertists* (especially in such as most desire to seem Religious) is *ex digito Demonis opus*, a more peculiar

peculiar work wrought by the very finger of the Devil in the hearts and mouthes of *Hypocrites*.

This threefold inanimadvertency or carelesnes to know what Truth is, in practice as well as in Doctrine, is almost general, and seems to overspread the Earth as Waters cover the Sea: To know the truth of it; and the dangers of it, if it be true, and how to prevent those dangers is a duty universal, incumbent upon all and of the highest, and most necessary concernment to all.

The Prototype Apostacy of the Old World was almost universal: *Noah* Preached an hundred and twenty years, and we read not of one man (more then his own family) that was brought, thereby, to due Animadvertency, the ground of true Repentance: I am, therefore very much afraid, that the grand Apostacy is more general then men and Saints imagine it to be; I need not name those Texts that denote the Antitype: In that World (as well as in this) there wanted not (no doubt) many Learned men, reputed Religious, if not Famous both for Learning and Religion, and yet the Text sayes (so universal was the inanimadvertency of that Type-Apostacy) *they knew nothing till the Flood came, &c.* This, therefore (to foresee and shun the dangers of such an epidemick sin, and that sin it self of careless disregard, that's the cause of all ignorance and impenitence) is *Opus opere dignum*, a work worth all acceptation (as the Apostle speaks in another case) & of absolute necessity to be set about, with all diligence, by all: For it's least safe to relye upon Smoak in the mouth of the bottomless pit, or upon the Locusts Crowns of Deceit; And the righteousness of true Saints (too guilty of this sin of the grand inadvertency and Apostacy) is (like

the Oyl in the wife Virgins Lamps) but enough (if That) for themselves only.

The finding out of the Gunpowder-plot was a most happy discovery ; But this discovery (to prevent the most Dreadful and Epidemick Dangers) is of far greater concernment then to foresee and prevent the conflagration of the greatest City or the total destruction of any Nation ; and admits not a minute of delay by any that's at all animadversive : We shall, a little further examine the generality of the grand Apostacy.

St. *Jerom* was a man of a serene mind and quick sight, and seemed to be a second *Jeremiah*: For, as *Jeremiah* wrote the History of the sad calamities of captive Israel ; So St. *Hierom* wrote the beginning of the History of Gospel revolted Israel with like Lamentations : And as *Jeremiah* shadowed Type-Israels bondage by a boyling Pot, looking out of the North ; So St. *Jerom* represented Gospel-Israels thralldom & Apostacy by a boyling Pot, looking out of the North also: That the boyling Pot in *Jeremiah* was all the Remnant of the whole house of Israel, plainly appears from the Text : *Then the Lord said (saith the Text) Out of the North an evil shall break forth upon all the Inhabitants of the Land,* Chap. i. 14. And that St. *Jerom's* Pot of Apostacy (the whole Gospel-Church and Saints) was (if conform to her Prototype or Patern) general (of Formal Professors *a toto*, of Saints *a tanto*) cannot be denied.

And that boyling Pot of deadly broth (which the Prophet healed) did, no doubt, prefigure the general Apostacy, grievous miseries and evil manners of all Israel in Type and Antitype: There was not one drop of Broth in that Pot that was not deadly bitter and unwhole-

wholesome, because the bitter fruits of inanimadvertency (mistaken wild Gourds for good Pot-herbs) were put into it : Careless inadvertency and inconformity in practise, to Gospel Rule are the Coloeynthes that imbitter and poyson all good works of Men, Sects, and Saints in the body of Apostacy : Nor does long boyling make them better, but their manners more bitter : The Broth was never the better for long boyling till the Prophet healed it, and then there was no more death nor hurt in the Pot : And the healing of this Pot of the Grand Antitype Apostacy (if we can but hint that) will, doubtless be the healing of the sad, bleeding Divisions and evil Manners of all Church-Societies, Sects and Nations.

And why is there such need now of the Balm of *Gilead* ? Because the waters of strife in the boyling Pot, beat like Billows one against another, and the general practice seems but a continued dashing of divided Sects and Church-Societies, whiles the Locusts Formal Smoke is magnified, and their Crowns of Deceit most admired and mistaken for true practice : For *Jerubbaal* made a golden Ephod, and placed it in *Ephrah* ; And all *Israel* saith the Text (that Apostacy was likewise general) *went a whoring after it*, which caused the ruine of *Jerubaals* Family : So all Professors, and, I might say, almost all Saints (*pudet posse dici, non posse refelli*) run a whoring after the Locusts Crowns, as it were like Gold ; and mistake them for true Righteousness ; which general Apostacy hath (the more because least perceived) procured many general calamities and threatens more (if not inevitable destruction) to those that persist therein.

And I saw (saith the Text) *when the Lamb opened*
one

one of the Seals, and I heard as it were, the voice of thunder, one of the four Beasts saying ; *come and see*, Chap. 6. 1. And when he had opened the second Seal, I heard the second Beast say ; *come and see*, Vers. 3. And when he had opened the third Seal, I heard the third Beast say ; *come and see*, Vers. 5. And so the fourth Beast, Vers. 7. And what was the cause of this fourfold Call, like thunder?

There was need of it then, and now more: Men were ever inadversive, and most men now mind nothing. *Come and see*: What shall we see? might slothful Professors say: The Prophetick Scriptures (so blasphemous are blind Hypocrites) *shew nothing to any*: and what can be gathered from them are but conjectures: we search those Scriptures that shew us the plain way to salvation; but have no leasure to mind useles and uncertain Notions: Thus these filthy *Heathens* tread under their feet the knowledge of those things that are most sacred & of highest concernments to them & to all Nations; nor do such mind at all, things necessary to their own salvation, but forsake the means of their own safeties: For, whiles they thus contemn the Prophetick Scriptures and despise their lowd calls like thunder, they reject the plain, and have no profit by either.

This fourfold call (*Come and see*) was a call to animadvertency, that men might hear, and hearing, obey: There were never more hearers then now, nor fewer that hear: Many hear to no purpose, few hear indeed: Many attend diligently to *Lo here*, and *lo there*; few hearken to those sacred calls of God that call to animadvertency: and what are the fruits of their fruitles hearing? *Faith comes by hearing*, saith the Text; but by their hearing comes strife: Effectual

fectual hearing is like *the small Rain that distilleth upon the tender Grass* and makes it grow; but these, by hearing, grow worse: Fruitful hearing renders men animadversive to act conform to Gospel Rule, but Formal Professors, by hearing, become more mindless, mind either nothing or what is evil: *Violence*, therefore, (as it was once filled therewith before) *silleth the Earth*: For, what is the (almost universal) practice of men and Professors but a coaltern colluctation (like swelling Waves of the Sea) of Sects against Sects and of one Church-Society against another, whiles Formal Smoake Usurps the place of pure Religion, and the Locusts Crowns are cryed up for true Christian practice. Nor better fruits can they bear, that mind not to know Truth from Errour; that mind not, or mind by halves, or mind amiss: *Paul* was minded to *know nothing* (nothing in comparison to him) *but Christ and him crucified*; But men and Professors seem minded now to know nothing absolutely: This threefold inanimadvertency (the threefold foundation of the Apostacy of Antichrist and of all evil manners) is, we see (as an epidemick sleep) almost universal.

Abraham slept a deep sleep and an horreur of great darkness fell upon him: And Men, Saints and Sects now sleep (like that Prophetick-adumbration) a deep sleep also, but do not so much as dream, that such a general, deadly Lethargy and darkness of inadvertency and Apostacy lies upon them: There is, therefore, now transcendent need of a four fold Call to animadvertency that men Sects and Saints (as Christ call'd *Lazarus* out of his Grave) may thereby live and manifest their life by their ready minding of those things wherein their own safeties and highest concernments chiefly consists.

Elisha asked and obtained of *Eliak* that a double portion of his Spirit (there was need of that then) might be upon himself: And it hath been and is my daily prayer for all Religious Ministers and Magistrates, that a double portion of the Spirit of God (never was more need) may rest upon them, that, thereby, they may have a double proportion of power to call unto Animadvertency and say (like *thunder*) *come and see*, That so all Sects, Saints and Heterodox Professors may come and see what the Locusts Crowns, like Gold, are, and what true Righteousness in practice (contrary thereunto) is, what their Smoak of Formal Profession is, and what pure and undefiled Religion (contrary thereunto) ought to be, which come next to be handled.

Fifthly: *And there arose a Smoake, and out of the Smoake came Locusts*, Chap. 9. 2, 3. *And on their heads were as it were Crowns like Gold*, Ver. 7.

[*And on their heads,*] &c. Here's *deceptio coronata*, crowned deceit: Deceit hath its Exaltation in these grand deceivers of themselves and others.

The right solution of this Question [*What is Truth*] may seem to be the summe of satisfaction to all Sects, people and Professors: And the diligent disquisition of it (that all might know what Truth in Opinion and practice is) is the summe of the design of this Treatise: But here it seems (not needful only but) of necessity and our prime duty to endeavour to discover unto all what the truth of those Gold-like Crowns of the Locusts is, or (if there be no truth in them) what their deceits are.

The deceits of the Locusts are in Form and profession.

And,

Secondly, In Practice and Power.

Their deceits in Form and Profession are shadowed forth

forth by their concomitant Smoake.

Their Deceits in Practice and Power are pre-signified by their Crowns as it were like Gold. And first,

Their deceits, in Form and Profession, are shadowed forth by Smoake : For, All Profession (all Zeal, Prayer, Propheſie) without practice, is but Smoake, whose bottom is no where : True practice is the bottom of true Profession, and the substance, whereof that is but the shadow : To seem, and not be Religious, is but groundless appearance and deceit, and all gifts (be they never so great) give no bottom to a fruitless Profession : *Though I speak with tongues of Men and Angels, (saith the Apostle) and though I have the gift of Propheſie and understand all Mysteries, and all Knowledge, and though I have all Faith and have no Charity, I am nothing,* 1 Cor. 13. If Paul (having all these) had been nothing without Charity ; Then all these and all strict Profession and gifts of Prayer and Propheſie (without practice-producing Charity) are, at best, but Smoake : What that product is, and what produceth it, claimes our more serious care to enquire, in this place.

Faith, Hope and Charity (the first fruits of attentive animadvertency) are (subordinate to Christ) that threefold Tree of Life that bears the true fruits of all obedience to God, and good manners towards men : That Tree (during the time of the grand Apostacy) seems like that Tree in *Daniel*, that was hewn down and had its branches cut off, and its fruit scattered, but it shall bear twelve manner of fruits, saith the Text, *Dan. 4. 14. Revel. 22. 2.* We shall shew here the Series of it, and so proceed.

Faith is the Root, *Hope* the Stem, *Charity* is the Branches that bear and extend the fruit of it. ~~THE~~ 1

Faith, is Faith, Hope and Charity impressive, as the threefold life of the Tree is in the Root.

Hope is Faith, Hope and Charity intensive, as the threefold life of the Tree is in the Stem also.

Charity is Faith, Hope and Charity expressive as the threefold life of the Tree is, likewise, in its Branches. And first,

True Faith is Faith, Hope and Charity impressive; For, Faith, without Hope and Charity, is but a false pretence.

Hope is Faith, Hope and Charity intensive; For, Hope without Faith and Charity is but Smoak.

Charity is Faith, Hope and Charity expressive; For, Charity without Faith and Hope, is but (like Locusts Crowns) a Crown of deceit.

Faith works in Hope, by Charity.

Hope works from Faith, by Charity.

Charity works from Faith and Hope.

The fruit of this threefold Tree is true Christian practice.

We have shewn what the deceits of the Locusts are in Profession: we shall now shew what their deceits are in Practice.

Secondly, As the deceits of the Locusts in Profession are figured by Smoake; So their deceits in Practice are shadowed forth by the false appearances of Crowns like Gold: Crowns of Gold, in Scripture, are Hieroglyphick-intimations of Equity, and Emblems of Righteousness; But the Crowns of the Locusts are deceptious appearances of true righteousness and most contrary to it.

And

And what's most like Gold, and most contrary to it? Nothing is more like it, and less the same, then Straw: The Locust's liberality (though it look like Gold) is Chaff or Straw for levity, and withall, so dilatory, that it tends to destroy those that receive the deceitful benefit of their seeming good works: Their Crowns are made of Gold-like Straw, which many besides them, mistake for pure Gold. But because, *Contraria, juxta se posita, maxime elucescunt*, contraries appear clearest by being set together) we shall here handle the Locusts deceits in practice, and true Christian practice; and (that the difference betwixt both, may better appear) compare both together.

The Righteousness of Locusts (as is the Righteousness of all *Hypocrites*) is elipt, dilatory, or accompanied with censorious insolence, or performed by halves, or however, inconform to Gospel-Rule. But true Righteousness in practice is not dilatory, defalked or performed by halves, or inconform to Gospel-Rule: For, The Kingdom of God must be a Kingdom of Righteousness, and the Streets of the holy City shall be (not Gold-like-Straw, but) pure Gold, *Revel. 21. 18.* That is, All the wayes and works of her inhabitants, shall be right in practice, conform to Gospel-Rule: And wherein consists this conformity?

Truth in practice is a Quadruplex conformity, and (containing these gradual parts) is

Incomplex.

Complex.

Triplex.

Quadruplex.

Truth *Incomplex* (Derivative) is a Conformity; *Alte. Me-*
Est conformitas rei cum principiis a quibus orta est, vel, est taph.
ipsius

Spūs rei veritas : A Conformity in itself with its own Principles.

Swartz.
Metaph.

Complex Truth is a Conformity; *Est Conformitas* (saith Swartz) *judicii cum rebus, unde provenit, ut res ita vere dicantur sicut judicatur*; It's a conformity of the judgement with things, whereby they are rightly called as they are judged to be.

Veritas triplex (*Truth triplicit*) is a threefold Conformity, & more comprehensive then the two former; it comprehends *Incomplex* and *Complex Truths* (Conformity of things in themselves, and of the judgement with things) and is itself a conformity also of the will with both : And, therefore, in truth *Triplicit* is first, *Truth simplex*, which is the first Principle of true Practice, and the Extrinsic Subject of true Righteousness, The mind of man is the intrinsic, And

Secondly, Therein is *Complex-Truth* (*conformitas intellectus cum rebus*) a conformity of the judgement with things, wherein practice-producing animadversion must of necessity, be first versant: For, *De ignotis nulla agendi ratio* ; There can be no right of Action, where there is no right understanding of the *Incomplex Principles* of true Righteousness, or of things to be done. And

Thirdly, *Truth Triplicit* comprehends a third Conformity; *Est conformitas* (*non solum rei in se, & cum re, intellectus, sed*) *voluntatis etiam cum rebus agendis* ; It's a conformity of the Will, as well as of the Understanding, with causes or things to be understood, willed and done, whereby they are willed as they are rightly understood : This is that *Truth* in the inward part, which God loveth; (*Thou lovest truth in the inward part*, Psal. 51. 9. because (not only the intellect, but) the Will

Will is, therein, conform to Gospel-Rule and Gods command: But God worketh to will and to do; Not only to will, but to do. And therefore

Fourthly, True Righteousness, or truth in practice, is *Quadruplex*; And this is most comprehensive; It comprehends Truth *Incomplex*, *Complex* and *Triplex*: And is itself (above all these) a Conformity: *Est conformitas (non tantum intellectus & voluntatis, sed &) Actionis cum rebus agendis*; It's a conformity (not of judgement and Will only, but) of Works with the Incomplex Principles of true practice or extrinseick subjects of true Righteousness.

The Extrinsic Subject of true Practice, or first considerations of due Animadvertency to do right, are these: *A Quo, Quid, Cui, Quantum, Quoties*; To which we may add *Quomodo*; Though that (comprehending, in some sort, the five former) is oft intersered in the handling of them. And first,

A Quo, That is, Such as seek to be sincere must consider (and how far it concerns themselves) who are most fit to hold forth Judgement, Mercy, Faith: For all (though all must endeavour it) are not alike able to do it.

Secondly, *Quid*, what recompenses (*Pœnam vel præmium*) are right to retribute.

Thirdly, *Cui*: To whom punishments, and to whom the rewards of well doing, are due.

Fourthly, *Quantum*; How much punishment or reward: For, *Peccata non sunt equalia*: Offences are not alike, nor good Works or desers equal.

Fifthly, *Quoties*; How oft Judgement, Mercy and Faith must be held forth to the same Men, Saints, Sects, or dissenting Bretheren.

David.

David had respect to all the Commadements of God, And all, that respect his Commands, to Practise right, must have due respect, at least, to these five or six (*principia praeognoscenda*) Principles of Incomplex Truth: Therefore true Righteousness in practice comprehends first, Truth Incomplex; for without that, there can be no Truth Complex, because there can be no conformity of the Intellect with those outward Principles of true practice, if they are not known; For, Complex Truth (*Hæc mensura rei est in mente vel Ore loquentis*) is the true measure of things in the mind or mouth of man: But Incomplex-truth (*est mensura rei in se*) is the measure of every thing in itself; wherefore, where no such thing is, or (if in being) is not known, there can be no Complex-truth or knowledge so much as of any outward Object or Ground of true Righteousness. And therefore

Secondly, True Righteousness comprehends Complex-truth, because it's a conformity also of the Will; And there can be no conformity of the Will with the Intellect without Complex-truth; Because the mind of man can never will that rightly, which it does not first truly understand.

Thirdly, True Righteousness in practice comprehends also *veritatem triplicem*, a threefold Truth; because it's a conformity of Action with a right informed-will and intellect: For, Actions can never be right in practice, unless the Will that works them, and the Intellect that guides the Will be conform to (*principia veritatis praeognoscenda*) those Incomplex principles of truth in practice, that are the first outward matter of true Righteousness: And therefore

Fourthly, Truth in practice is *Quadruplex*; Or a con-

conformity of Actions with a right-informed Will and Understanding: That is, A conformity of all three, (Will, Understanding and Actions) with the Incomplex Principles of Truth in Practice.

Thus we see that true Christian Practice must be (of necessity unavoidable) a Quadruplex conformity and, therefore, not be (like Locusts Crowns) Works of deceit and sloth, but a System of Animadvertency versant in more Noble Actions of Berean sedulity and fidelity: In which true practice (though it be a work, by the best Professors, of arduous acquisition) even the conformity of the Intellect with the Incomplex Principles of Practick-truth is the gift of God to such as ask it as they ought: For God is the giver of Wisdom to such as rightly seek it, *And every good and perfect gift cometh down from God*: But Truth Triplex and Quadruplex (or the conformity of Will and Works with the said first Grounds of true Righteousness is, more especially, the work of God, who *worketh to will and to do*. This is that Gold (or the more visible manifestation of it) which God exhorteth the Church of *Laodicea to buy of him to make her rich*; That Gold, whereof the rich Crowns of all true Saints (as they are visible to men) are (or rather shall be) made; And shall be that pure Gold, that shall pave the Streets of the holy City, *Revel. 21.18*. But

The Locusts have upon their heads as it were Crowns like Gold: As it were like (in Deceit and appearance and, in deed, most unlike) unto true Righteousness: For, Their Righteousness of deceit is either dilatory, or defalked, or insolent, or rashly censorious, or otherwise inconform to the right Principles of Truth in Practice: And, therefore, it is (though it look like Gold)

H h

light

light as Straw , if lay'd in the Ballance.

This Straw-like levity of Love and Works (which we find in the Locusts) hath ever been the swift Subversion and perdition of all persons and places (true Saints scarce excepted) that have perished upon Earth.

Belshazzar was laid in the Ballance and found wanting: How wanting?

His, his Princes and Kingdoms, Judgements and Works were found wanting in weight: Therefore, he lost his life, *And his Kingdom was translated that very night.*

Eli (a true, but too careless servant of God) *was laid in the Ballance and found wanting:* And how did *Eli's* good Works want weight? *His sons ran into a slaunder and he stayed them not:* His reproof seemed fit from a Father, for such Offenders, but it wanted weight, was too mild; Such sins deserved more sharp rebuke and severer Discipline: Therefore God cut him off and all his Off-spring not leaving one alive: But true Saints themselves (in these times) think it no such great sin to be wanting in all good Works; Either their Promises want performance, or their Profession wants practice, or their Practice is wanting in conformity to the Incomplex Principles of Truth in Practice: Nor will they be reprov'd, nor reprove others; except perhaps, as *Eli* did. They (like him) stay very few (by the reprov'g of them) from running into slanders, They evidence not clearly what Truth is, nor discover sin, but earnestly declaim against it, and are, very much ignorant of it: They convince not Dissenters, convert not the Diffident, reclaim not the Disobedient, stay none, or very few, and they themselves will

will scarce be stay'd (by just reproofs) from running into Errours in Faith and Manners; That is little their study or care. Their Studies are versant about things of much higher concernment, and they mind more serious matters: Such levity of Love and Works and Inconformity in practice to Gospel-Rule is (or next to it) the smoake of the Locusts.

Babels penultimate Antitype (*Rome* partly *Heretical*, but chiefly as *Orthodox* Apostate in Manners) was laid in the Ballance and found wanting (wanting in the weight of her former graces, in the worth of her first works) She fell from being most fruitful in well doing to be a *Cage of every hateful Bird*; Therefore, *Her plagues came in one day*; *Death, Mourning, Famine, Fire, &c.* I might produce many Presidents; As the fall of *Pharaoh's servants, Sodom, Jerusalem*; And indeed, all places and persons that have perished, have had this levity of Judgement, and works, the cause of their perdition: Therefore, It requires our speedy disquisition to find out what this dangerous levity (that brings such swift destruction) is, that we may (with all diligent care) avoid it, and find out that substantial Gold of sound Judgement and sincere Obedience, which shall be (subordinate to Christ the Rock of safety to Ages, and support of all Princes) and people.

Levity in love and Works is *Sensual, Earthly, and Devilish*. And first, *Sensual*.

Sensual Professors (*filthy Sodomites*) make substantial Truth, sober Advice, and sincere Obedience, matters of extream Laughter; So *Lot seemed to his Sons in Law as one that mocked*, or made sport; And this makes all their sins so far incorrigible: These Professors (though they scarce can be so called) can condemn any man

(*O horrendum, bestiale!*) before they hear him, any Book before they read it; and the Grounds of their such solid Judgements is their trivial Levity of lavish petulancy.

Sodom ('tis not said she gave no Alms) *strengthened not*, by giving, *the hands of the poor* ; And her Antitype (Such *Sodomites*) do the same ; give, perhaps, but (by giving) strengthen not the needy.

These men grow daily (as they grow in years) not in Grace but Wit ; And that Wit is only extream Folly : These wild Beasts are but senseless Risibilists, and their Judgements and Works so light, that they are not worth the weighing of them ; But God will lay them and their works (as he did revelling *Belshazzar*) in his ballance :

Secondly, The Judgements and works of Earthly-minded Professors (seeming more solid) are much lighter : Their levity is less seen and longer before it be discerned ; So *Pilate* heard and examined (seemed duly to examine) our blessed Saviour, found no fault in him, and then (through Earthly Interests) condemn'd him to be put to death ; whereas filthy *Sodomites* (professors sensual) are not fit nor able to examine any man, scarce with any appearance of Sedulity : Their volatile petulancy and levity of folly permits them not to be so serious or industrious ; Or (if they have so much sobriety as to examine any man and find him faultless) they are not, usually so wicked (with *Pilate* and secular Professors) as to condemn him : For, it is not so much Sensual as Covetous and Earthly Interests that tend to condemn the Truth in deed, and the witnesses thereof to Death ; Their Doom (the Sentence of Men Earthly-minded) falls (far above the bolts of filthy *Sodomites*) heavier upon the Truth, and the Witnesses
of

of it at last, though they seem greatly to favour both at first.

For, their levity of Love and Works (being less seen) is longer before it be discerned : So *Judas* was Earthly-minded (*a thief*, saith the Text) long before he was found out, nor was he perceived by the Apostles for about 1260. dayes, but then that Type-Son of Perdition, and the Mystery of Iniquity in him was revealed ; His love to the Truth, Loyalty to his Master, Charity to men, and care of the poor was laid in the Ballance and found wanting.

The Levity of the love of Earthly-minded Professors is discovered by the outward indices : *Angustum pectus*, *parca manus* ; Narrow hearts, hands not enlarged : Their rewards are ever inconform to the works of the well deserving, or dilatory to destroy them ; Their grand pretence for their so doing, is their great business both Secular & Sacred : So *Ahab* (a Type of Antichrist) was busie (*here and there*, saith the Prophet) and by means of that business, minded not the command of God, lost his Kingdom thereby, and destroyed himself and his family for ever.

So Secular Antichrist (*Ahab's* Antitype) is not ashamed (no more then *Ahab* was) to make the pretence of much business his plea against Obedience : For Earthly minds (full of worldly business) exclude the testimony of the Truth (at least in Works) and all due regard to the witnesses of it. Therefore Men Earthly-minded (Secular Antichrist) may be well known by their accumulating such business as arms them with sufficient excuses against the practice of good manners : Their business is either Secular for Earthly Interests, or seeming sacred for secular ends : Therefore,
There's

There's no weight in all their good Works of which the best are strangled with a strait hand, and (being laid in the Ballance) are found light like the Crowns of the Locusts. But

Thirdly, The levity of Professors proud and Pharisaical (being most light) is more traductive and devilish; Therefore, they can censure (not as *Sodomites* , but as it were in sobriety) before they see cause, condemn before they know whom or for what: They can readily say (with Apostate *Julian*) *Legi, Cognovi, Damnavi* : *Legi*: Here's some labour (lost labour, the worst labour) *Cognovi*, Here's some profit (a man would think) of their pains (pains to no purpose, pains without profit) *Damnavi*; Here's the cursed, truth-condemning fruit of proud Professors, the fruit of all their pains in reading, the result of all their acquisitions; They only dream they know (as some Prophets did) and discern nothing: Therefore (as *Balaam* could not be stopt in his course to curse *Israel*) these cannot be stay'd by any course , from rash-censuring: The *Cataracts* of rash condemnation fall (not to be, by any force repelled) from the high præcípices of Pride and Ignorance, and are the infallible Characters of Locusts and Hypocrites: They are ever most busie, and their business is about (they think) things sacred, but serves only to *deceive and be deceived*: In a word; Their good works are so light that, in substance, they are but words, of which none are good, but in appearance and deceit.

The levity of the Righteousness of the Locusts and others, consists in their Inadvertency or want of care to conceive and observe those Principles aforesaid, of Incomplex-truth (*A Quo, Quid, Cui, Quantum, Quoties*) whose necessary considerations (being but hinted before

before) here fall under our further examination.
And First.

A Quo, Or from whom what Truth in practise should chiefly proceed : *Silver and Gold* (said *Peter*) *have I none, such as I have, I give: Rise up and walk*, Acts 3. From such as have no Silver nor Gold, neither is due, Nor must we expect that such as have no Spiritual use of any Limb themselves should afford the means to make others walk in right Obedience to God and good Works to men: No man (though many pretend it) gives that to another, which himself hath not to give: But it's a duty universal, from all, *to do good to all*, which that they may do, they must first have, or seek to have, the gift of so doing from the hand of God. But Locusts conceive not themselves greatly concern'd in the discharge of any such duty: *Quid hoc ad nos? what's this* (say they) *to us?* They are otherwise busie in serving God, and their best service is but some blind, careless fragment of Obedience, void of conformity: This Righteousness is no Fruit of the true Vine, but the wild Grapes of desperate Deceits; An Agrest Righteousness growing upon every Hedge (Heathens, or Hereticks) For many Turks, and Papists (as well as Locusts) think it sufficient to declaim in general, against sin, and (out of a strict, blind zeal) to call for, and excite unto Repentance, but in particular shew not, nor know what sin is, nor what true Repentance meaneth: But (as it's the property of all blind Hypocrites) it's their Practice to seem to impugne, with violence in their Doctrine (& so they should do) sensual Profaneness; but never lift up their little finger against Secular and Spiritual wickedness, which (closly vailed under strict Forms) they mistake for *the power of godliness*, and count that
to

to be the richest piece in their Crowns of Righteousness: Wherefore (having as it were Crowns like gold) they think it least belongs to them of any to labour to get Crowns of Gold, or to distinguish betwixt Truth and Deceit: Truth therefore in practice is no part of their *Quid*, nor do they make the practice thereof (being ignorant of it) any duty from them. But

Secondly, *Quid*; The *Quid*, or what True Saints should ask of God and give to men, is gold: *I counsel thee (saith Christ) to buy of me gold, that thou mayest be rich, and white Raiment that thou mayest be clothed,* Rev. 3. 18. To wit; The gift or power to practise such works as are not found (like the Crowns of Locusts) wanting in weight; that are not dilatory, nor defalked, nor done with unwilling minds, but conform to the Incomplex Principles of Truth in Practice: But the Locusts *Quid* is Gold like Straw of deceit, good Works delay'd, done by halves, or with an unwilling mind, or mixt with insolence or morosity, or otherwise, inconform to the Principles of Truth in practice.

I counsel thee to buy of me gold, &c.] And must men buy the free gifts of God? God is bountiful, but men must buy every good and perfect gift of him: Such gifts are seldom purchased without much pains and cost; So the man, that found a Treasure in a field, sold all that he had, and bought that field, Matth. 13. 44. But Locusts love money too well, and are too lazy to purchase such gifts with much pains or charge. But

I could wish (to counsel them unworthy) that all true Saints and Sack-cloth witnesses, would give due attention to the counsel of God, and buy of him Gold that they may be rich, and white Raiment to be better clothed for shame; and not be (like Laodiceans) extream
poor

poor and naked : And I could wish that Locusts and Hypocrites (whough ! they are busie, and mind matters of an hundred times higher concernment) would do the same : But their smoaky service to God is sufficient (the chief good) they think, and count their Crowns of desperate deceit to be the most inestimable Treasure : Such Treasure, such Service is the Locusts *Quid*.

Thirdly, Their *Cui* : They little care whom they hurt, and mind not much to profit any : They are oft kind to their kin, which kindness seldom falls due till after death : They have, however, gifts to gratifie the rich, and rewards for some of their own Societies.

And they that dwell upon the Earth shall send Gifts one to another, Apoc. II. 10. These gifts were no good Works, nor this kindness Charity, but a commutual, corrupt gratifying of the most wicked members of the body of Apostacy.

One to another : This is *Philautia*, self-ended Charity, and the kindness of Hypocrites : To those of the same Stock, Kin, Sect ; The Pharisees did so : But true Charity opens her hand wide to the poor in want ; to good and bad, to strangers in distress, to Professors of contrary Opinions, but, especially, to the well-deserving.

Be not overcome with evil, but overcome evil with good, Rom. 12. 21. And is doing good the way to vanquish ? or good Works weapons to overcome ?

I answer ; Good Works are the best weapons to overcome Sects and dissenting brethren : Overcome, therefore, their Errours in Doctrine by undeniable dilucidations of sacred Truth ; Overcome their Manners by manners contrary (by kindness, mercy and goodness)

send thy gifts even to Locusts and Hypocrites (not, as they that dwelt upon the Earth did, to encourage one another in doing evil, but) to win them with good, to unity of Faith and true Obedience : Let thy kindness convince their uncharitableness ; Thy Mansuetude their merciless inhumanities ; Abandon Rigour, banish cruelties ; *Be not overcome with evil, but overcome evil with good*, as the best way to win thy worst Enemies, and the most effectual means to convince and convert Infidels, Sects, and dissenting Brethren.

* *Flix-weed.*

The wise and ancient Councillours, that stood before King *Solomon*, gave some such Counsel to his son : For, This way, *of overooming evil with good* (the Errours and evil Manners of Enemies, Sects, and Dissenters) is * *Sophia-Chirurgorum*, the Balsame of Wisdom to heal the bleeding wounds of the Gospel-Church and Christian-States ; whereas the contrary Counsel of the young, rash, heady Councillours procured the final Rent and Revolt of the ten Tribes : And the like contrary Counsels cause and continue like, sad Rents and Divisions in the Church of God. I shall here but briefly solve two Questions, and so proceed. First,

Whether the superfluities of *Nabals* Feast were more due to his Sheep-shearers than to *David*? That Feast, in *Nabals* judgement (and he was a Fool) was due to his Sheep-shearers, and no part of it to *David* that defended his Flocks, and his servants that kept them : So Locusts and Hypocrites judge nothing due to faithful Shepherds that feed Christs Flocks by sound Doctrine, and, chiefly by good example : For Truth-practising Ministers are the best Preachers, though their gift of Vocal Prophecie were very weak and mean :

But

But any Sycophant and pretender (not true Proficients) is the Locust's *Cui*, to whom (in their account) the rewards of the well deserving are due.

The second Question is this : Whether that Oyntment wherewith *Mary* anointed our Saviour's feet, was due to him or to the poor, *Joh. 12. 3.* It was the judgement of *Judas*, that it should have been sold, and the price given to the poor: So, Locusts and Hypocrites are of the same judgement with *Judas*, that no recompence is due to the best deserving, but take as great care, as he did, of the poor.

The poor (though that be usually, far from them) ought to be sufficiently provided for; But the well-deserving have most right to just rewards: *The time* (saith the Text) *is come that thou shouldst give reward to thy servants the Prophets, and to those that fear thy Name, small and great,* Revel. 11. 18.

These, and what is profitable and honest (to promote and practice it with fidelity) should be (a duty chiefly incumbent upon Magistrates) each true Christians principal *Quibus* or *Cui*: But the Locusts *Cui* is the proud Hypocrite, whose practice is Formal Smoake and Deceit: They are ever great pretenders (like *Judas*) for the poor, and the poor receive least from them.

Fourthly, Their *Quantum* holds no proportion with the Principles of Truth in Practice nor conformity with equity: And what's the *Quantum* of the Locusts liberality?

It's usually (seldom other) thin and withered, like the Corn of *Egypt*, when seven years drought had dry'd the Land; And sometimes (less usual) it's more large than the true Christian's *Quantum* needs to be: For, the true Christians *Quantum* is *quantum sufficit*; But the Locusts *Quantum* is *quantum destruit, vel deficit,*

ant dando parca manu vel cunctando: The true Christians *Quantum* of pains or charge is (provided that may stand with other Incomplex Principles of Right) so much as may perfect every good work, and recompense the doers of it : For he is not bound to extend sufficient to the poor, or to perfect (actually in his own person) every good Work, that hatn not sufficient to sustain himself : But the Locusts *Quantum* (wanting weight) falls short of perfecting good works and damnifies or destroyes the doers of them ; Or else it's the deceitful bounty of liberal Donations (lost by delays) that, therefore, destroyes both, with greater decevableness of unrighteousness ; So it was foretold of the false Prophet (*the Son of perdition*) that he should wear out the Saints of the most High ; not so much, perhaps, by retributing sparing recompenses, as by delaying large Donations, till they lose their benefit, and thereby destroy the receivers of them.

The Question is not, therefore, how much pains or charge for measure or magnitude, but how much for sufficiency, is expended (and how opportunely) to relieve the poor, to recompense desert, to advance good works, as we see in the good *Samaritan*, and in *Elisbaes* supplies of Oyl to the Widdow in want : For, the Locusts *Quantum* may be as large as *Solomons* Donations to King *Hiram*, who gave him twenty Cities ; Or as *Herods* expences, who rebuilt (at least repaired) the Temple of God ; Or as the *Pharisees* Alms, when they caused Trumpets to sound before the loaded bearers of their liberal bounty : Such bounty (though it seem large and liberal) is not the true Christians *Quantum*, which must be the product of due animadvertency, and have diligent respect to all the Principles of Right in practice :

practice : But *Herod rebuilt the Temple of God*, and sought to kill Christ, the living Temple, who should have been the principal *Cui* of his love and liberality : So the *Pharisees* gave large Alms, in appearance, to the poor, and they themselves devoured poor Widdows Houses, who should have been the *Cui* of their Mercy and compassion : Such bounty, such liberality is the Locusts *Quantum*.

The *Jews* (when an Horse or Ox fell into a Pit or Ditch) did not use idle praise, or empty pity ; But the *Quantum* or proportion of their pains was so much as served to pull him forth ; So the *Quantum* of Relief, which men should extend to the poor, Fatherless, or to strangers in distress should be so much as may serve (if possible) to draw them out of the Pit of their present wants and distresses ; Otherwise they shew less mercy to men, and, perhaps to Saints, then the *Jews* themselves did to their Beasts : But the Inadvertency of men is so general, so great the grand Apostacy, that if any good work, or the doer of it, fall into a Ditch, there may it stick, there may he stay ; Locusts will not, nor scarce will true Saints, take due pains to pull forth him or it. But

Locusts (in part like men, in part like beasts, as the Text shews) practise, commonly, by pieces and half performances ; Wherefore (as lying *Ananias* kept back part of the price of his possession, so) they commonly, keep back part of the rewards due to the well-deserving, detain part of that Testimony which should be given of them : Therefore, *They witness not the truth*, or witness it partially or falsely in anothers praise, proportion recompenses with like partiality ; And, as *Gehazi* hid two Talents (taken by sinister deceit) to enrich

enrich himself, so they (no less greedy) surreptitiously derogate part of the praise and rewards of the faithful witnesses to advance themselves, or advantage their own Designs by such thievish depredations. But

The due and full *Quantum* of pains and charge (necessary to perfect any good work, requisite to commensurate the works of the well-deserving is (as (it was the judgment of *Judas*) in their judgements, lost labour, waste expense, pains and charge cast away: In a word, Their Alms and equity are usually (*Calabri xenia*) Gifts and Rewards so trivial that they trouble, or so dilatory and defalked that they destroy the Receivers of them.

Fifthly, *Quoties*, Or how oft men must practise, towards all, truth conform to its Incomplex Principles.

But here we should first, further enquire, what those Incomplex Truths (that are the Original matter of all equity in practice) are.

I answer; They are, *Cuiq; suum in se*, or that *meum & tuum*, in itself, that is due from every man, to God and man. For Example.

Eliplaz and his two friends spake not of God the thing that was right like his servant *Job*: Ther's *Res recta, de Deo, dicenda*.

Secondly, *David* deserved (both in word and deed) well at the hand of *Nabal*: There was (*Res recta dicenda & agenda*) that Incomplex-right, or due debt, which should have been both spoken of, and done to *David*, but both omitted.

Thou shalt not muzzle the mouth of thine Ox, &c. Ther's (*Res recta agenda agentibus*) the thing which is right, or the due debt to the industrious.

Do good to all, Gal. 6. 2. That is ; *Do unto all men,* good conform to the Incomplex-grounds of doing good , at least let that be really intended : Ther's (*Res recta agenda universis*) the thing which is right or the Debt due to every man : we shall touch these briefly. And first,

The indignation of God was kindled against Eliphaz and his two friends : why ? Because they spake not the thing that was right of God, nor of his servant Job : And why did they not speak the thing that was right ?

Because it was Incomplex of itself (or a Debt due, but unknown to them) and they, possibly, did not strive nor faithfully endeavour to make it complex : That is ; Did not labour (with due industry) to know the thing that was right, without which they could never speak it : And this is the Epidemick Deceit (though most prevalent in Locusts and *Hypocrites*) of men, and, too much, of men Learned and Religious ; They labour not (at least not so much as they ought) to make the thing, that is right in itself, complex or to come to the right and full knowledge of it, but busie themselves (and that in the first place) about many words of impugnation against the thing that is right : Thus (by this rashness) they render themselves more unrighteous then meer Heathens, and kindle the indignation of God (to their swift destruction) against themselves.

Secondly, *The indignation of God was kindled against Eliphaz and his two friends : And why against them ?*

Not only because they made not the thing that was right (though for that in the first place) complex, but because they made it not triplex, or wrought not a conformity

formity of the Will and Affections to the thing that was right, which they could never practise without making it first complex : For, *Ignoti nulla cupido* ; No man can attain the love of the truth, or make a conformity of his Will and affections to the thing that is right, if he first make it not complex, or (through covetous or careless inadvertency) care not to come to the knowledge of it : *And this is condemnation ; That light is come into the world, and men love darkness.*

Love darkness] : That is, Love slothful inadvertency, For men-inadvertive are men of dark minds, not differing much (if any thing) from beasts : Therefore ; That so great (the greatest) *Remora* to all Righteousness and true practice might be removed, we briefly hinted before the order of the working of those three Fundamental Operative Graces, that work due animadvertency, and are wrought by some (but more remiss) degree of it.

These three Operative Graces (*Faith, Hope and Love*) are all three (as we shewed) in each ; and each, without all three, is nothing : All three (wrought by animadvertency) work it ; and by it, reciprocally, with greater power : Therefore it must be, radically, a part in, and the Operative Power of, all three. For,

Faith works by Love : That is ; by Animadvertency ; For men mind what they love, and love what they chiefly mind : Love and Animadvertency, in this sense, seem *Synonymous*, and it to be the Operative Vertue in Love or Charity.

Faith works by Love or Animadvertency, first, Humility ; For God giveth Grace (a greater degree of it) to the humble ; But Locusts and Hypocrites are too proud to practise right conform to Gospel-Rule ; cannot (like
Cain)

Cain) submit to be their Brothers Keepers, nor admit of animadvertency, but censure before they consider, and condemn before they examine the Incomplex grounds of their so doing.

Secondly, *Faith* is mindful to work a care to consider that right that is due to God and man; Not like that of *Pilate* (who asking *what Truth was*) went forth without due pursuite of that necessary Disquisition; But true *Faith* works (should, at least work) a full and perfect enquiry after that which is right to every man until it amount to a true conformity of the understanding to that right.

Thirdly, True *Faith* works a real Conformity of the Will to Right known (not like *Agrippa's* half willingness, but) to do it without delays or defalking.

But,

Secondly, *David* deserved great praise and good recompense (but found neither) from *Nabal*: And why did not *Nabal* both say and do the thing that was right?

Because *Nabal* did not care to make that incomplex-right, complex, or to come to the knowledge of it; at least, not to conform his Will and Affections thereunto: Therefore was *Nabals* practice and comport, most wicked and foolish: And so must their practices needs be, that are profanely careless, like *Nabal*, to take pains to make that which is right, complex; and complex-right, triplex; and triplex truth Quadruplex; or to conform their Wills and Actions (as well as their understandings) to that which is right: *Ratio est una, eademq;*: There's the same necessity and series to be observed in doing right to the industrious, to the well-servicing, and in all practice of true Righteousness.

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Therefore, The Locusts practises (wanting this care) are *confusion and every evil work*; They are too proud or worldly, to take pains to know what true Christian practise meaneth; Too busie about serious impertinences to go about it; Too slothful and careless to make themselves capable of knowing or doing of it.

We come now to shew; What the true Christians *Quoties* is; Or how oft good works (wrought, in some measure, in a right frame of a Quadruplex conformity, for otherwise they can never be good) must be done to the same man (man of Merit, or in Misery) and to every man: To which I answer.

How oft shall my Brother sin against me (said Peter to our blessed Saviour) *till seven times?* Jesus said unto him; *I say not until seven times, but untill seventy seven times,* Mat. 18. 21. Every true Christian must forgive his offending brother seventy seven times: That is: As oft as he humbleth himself: So oft he must forgive, and give (if need require) as oft as he forgiveth: He must exert relief to the poor, rewards to men of deserts, succour to strangers, *Cæsar's due*, and *sum cuiq;* and that conform to that Quadruplicity aforesaid: The *Quoties* of these duties is *seventy seven times*, or as oft as due or need requireth: For otherwise he lyeth to God, denies to be his Brothers keeper, forgives not his Brother, nor is in charity with him. We come now to the Locusts *Quoties*.

Locusts have no *Quoties*: That is; Their good works have none: For, As its impossible for that, which was never spoken to be repeated; So it is not possible for Hypocrites (that never in deed, did one good work) to have any *Quoties* in the doing of them: They are otherwise busie to make themselves like men in face,

face, in hair like women : That is; To be (*Non veraci effigie*, as *Augustine* saith, *sed fallaci imagine*, *Christiani*) Christians in Form, and Profession; in Practice, nothing; Not Christians, most contrary to Christianity : But they bring forth many seeming-good fruits ; but seldome twice to the same man : They relieve the *poor*, but strengthen not their hands by relieving of them; Reward those that do well, but not adequate to their deserts; Recompencc the industrious, but not according to their works; They do good, perhaps to all, but not conform to Gospel-rule , or without conformity ; And these Dilatory, or defalked fragments of seeming good works they seldom exert twice to the same man: But (if any mans need or equity requires their doing good the second or third times, and he desire it at their hands) they either answer him as *Baal* did his servants, or stand ready armed against that man with aspersions, and (without mercy or remorse) sting him with all manner of slaunders, lying imputations, murmurings and morosities, that so they may have some, seeming-just grounds to decline their further pursuit of every good work.

There is an Herb called *Herba Paris* or *One-berry*, and it bears but one Berry (but one in a year) And these Locusts love to hold some parity with *Herba Paris*, to bear but one fraction of a good (or seeming good) work to the same man : They seldom exceed once in doing of it : Or (if they exceed once, yet) their *Quoties* never comes to compare with the true Christian's *Quoties*, who must have due regard to every in-complex-right; *A Quo, Quid, Cui, Quantum, Quoties*. And

Lastly, *Quomodo*, or how true practice must be performed : This Principle comprehends the five former,

But we shall here add something more peculiar to it to clear the former more fully, because there's the most need of it imaginable: For (as the *Angean* Stables were said to be so full of dirt, that it seemed impossible to cleanse them without letting the River *Alpheus* into them) so the System of the Practice, even of Saints is so filled with filth of evil Manners, that it seems a *Hercules*-labour to cleanse and wash it forth: The work is difficult, but must be done; we shall, therefore, set about it by Gods assistance, And first,

Insulting Pride destroys true Practice, because it destroys animadvertency, the ground of it: Let therefore, every true Christian be sincerely affable and friendly to all; Not insolent to the *Poor*, whom he relieves; not void of due regard to the Rich.

Moses, from Mount *Pisgab*, saw a large part of the Land of Promise; But Pride is the Mount of Ignorance and evil Manners, whence Formal Professors (and Saints too) overlook good works, and therefore, tread them under foot: For their punishment bears the express Signature of their sins: They were given into the hands of proud Heathens *to be troden under foot* for 1260. dayes Annual, because they (not with unlike Pride) *trod under foot* (profainly contemned) all that time, the Practice of good manners, and made them the least matters of their due care.

All men must study with greatest care (chiefly in these times) *to be peaceable* as the Apostle gave charge; But then they must not be, reciprocally, proud, for *only through Pride come contentions*, Prov. 13. 10. And the many Animosities, Schisms, and Divisions in Churches and States seem to be the Branches of that cursed Bryer, whence the fire of strife, to devour each other, issueth

issueth forth: Men; therefore, that hope to find peace with God and Man, must be very careful to cast this *Quomodo* of Pride far from their Christian practice.

Hear now, ye Rebels (said *Moses*) must we fetch you water out of this Rock? Numb. 20. 10. What a Storm is here of unbridled passion in the mouth of *Moses*, the meekest man on earth? The sin, no doubt, was greatest in those that gave the provocation, too great in *Moses*, and might, doubtless, humble him much, and be an exemplary means to humble true Saints in all future Ages, by shewing them that they may, sometimes, have like passions as *Moses* and *Eliab* had: But this insolent comport procured not, to *Moses*, peace with God or Man; But the anger of the Lord was kindled against him, and he (by shortning his life) cut him off from entering into the Land of Promise.

Contumacious Pride is the Floodgate of froward manners & makes a man much worse then an unbridled beast: *Nebuchadnezzar* was turn'd, as it were, into a beast, the very same hour wherein he made himself a beast by swelling Pride: Pride is no part of the *Quomodo* of true Christian practice.

Secondly, 'Avarice also destroyes Animadvertency, from whence truth in practice proceeds: For, Due Animadvertency informs the Intellect, and a well-informed Intellect reforms the Will; But, where the *e* are wanting, there can be no Will to do right conform to Gospel-Rule, and, consequently, no true Christian practice: The practice therefore, of worldly Professors (wanting conformity of the Will) is done (if at all) either by halves or grudgingly and with an unwilling mind: Therefore; They, readily receive lies, and Lyars, that pretend to be religious, gladly, that they may help them, (as *Balaam* helpt *Balack*, what he could, to curse
Israel)

Israel) to asperse the pious and traduce the well-deserving; That so they may seem to have just cause to decline their furthering of them, and to shun all occasions to perform or perfect any good work: Covetousness is, *Calcar acutum*, a most sharp Spur to cursed-speaking in the hearts of *Locusts and Hypocrites*.

Where the Will (for want of Complex-truth) is not well informed and is kept back, by covetousness, from that care, there the practice is repining and grudging unwillingness, reflecting opprobrious obloquy and lying imputations.

The Herd of Swine (Christ permitting the Devils to possess them) perish't in the Sea : And why did our blessed Saviour inflict a punishment of such evil upon Swine, whom he, himself, had created good ? Many Creatures were made for slaughter, and Swine serve for no other use : But Christ made the best use of the most uselefs Creature, and that (their life being altogether unprofitable) in their death : For that signal destruction of those Swine stands (like *Lot's Wife*) a lasting Monument and Memorandum, to be a necessary caveat and admonition to all Men, Saints, and Sects, in after Ages, that they make, by no means, Swinish repining, greedy murmuring, and grudging unwillingness, the *Quomodo* of their Christian practice : This is the *Locusts Quomodo*, and practice of Swine.

Thirdly, Let all true Saints and sincere Professors use no Leaven of Lies and Deceit in their *Quomodo* or manner of their practice : The Prophet, that liv'd in *Bethel*, reliev'd his brother (a true Prophet) with a meal, and destroy'd him with a lye ? Lyars (though true Saints are too oft guilty of this sin) slay their brother, but are in most danger to destroy themselves.

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The Pharisees sometimes entertain'd our Saviour; and through lyes (at last) put him to death: *Beware of the Leaven of the Pharisees* (saying and not doing ; Slaunders and detractions joyned with trivial helps) that it be no part of thy *Quomodo* in thy Christian practice.

Nor was that the least evil in the Leaven of the Pharisees, when they charged our Saviour, *that he wrought the works he did*, by *Belzebub* ; which false charge was near unto that unpardonable sin: Nor is that sin now (or what seems something like it) *a stranger in Israel*, though the objects of it are infinitely more unworthy: Howbeit, Christ imputes it (though done to another) as done unto himself.

I may (and must as a duty to God and Man) best affirm it, that have found it by experience: Very many impute to me, that I am not the Authour of this Book, but it must be done (say they) by some other more able.

This Leaven is a deadly mixture to destroy both me and mine, and those most that raise this false charge: I must not let so great a sin (a dangerous Lye of vile ingratitude) lye upon my brother, but reprove him or them plainly ; that he or they (in sincere obedience to God) may better bridle their tongues, least their Religion be in vain.

I wonder much that some saints (if such be Saints) are not more careful to keep themselves far from a false matter ; For I never found from any (though they seemed somewhat) scarce so much as the least contribution to the matter of it ; And (the truth is) I scarce ever found any so well furnished to be so bountiful; Nor can any claim, but my self only (under God) the doing

ing of it : My dammage therefore, and causeless wrong from those that raise this injurious imputation, and their base ingratitude, is very great.

I am damnified also much, and the Truth much more, by many that falsely charge me with false dealing with the Protestant party in asserting, that sundry Texts in the *seventeenth* and *eighteenth* Chapters of the *Apocalyps* hold forth properly (as the Primitive Fathers, and sundry Modern Protestant Writers affirm) *Imperial Pagan*, and also *Christian Rome*, *Primitive*, but *Apostate* in *Manners* (which that they do, I suppose, is fully proved in sundry precedent places of this Treatise) and not *Papal Rome* otherwisethan by a Prophetick Adumbration : But they (careless to read it, or not careful to understand what they read) impute to me this (perhaps irrefellible) Truth, as a most dangerous Tenent, tending to strengthen the Papists; whereas the contrary Opinion (so blind are Nonadvertists) does rather really confirm them in all their Errours: I suppose some of those, that thus far, perhaps, oppose the Truth, are persons of great worth and piety, and my friends; I have therefore, oft desired sundry of them to lay down, briefly their further Grounds of their contrary Opinions, and I shall give (by Gods assistance) full satisfaction to them and others: But they (pursuing, notwithstanding, their false charge against me to my causeless ruine) decline to do it.

Concerning all such as dare to be too bold to tast the forbidden fruits of the Father of Lyes, I briefly conclude: If any man so far own the Leaven of commixt falsehood, as to do good in part to any (like that Prophet of *Bethel*) and destroy him by a Lye; Or (like the *Pharisees*) to rob and ruine any by Lyes of base ingratitude;

titude; I say to such, only as *Michael* did ; *The Lord rebuke thee* : For, such Instruments of wickedness and weapons of cruelty, are far from being any part of the true Christian's *Quomodo*. Nor is,

Lastly, Negligence: Busie neglect leaves all good works either not begun, or done but by halves : *Thy servant* (said *Ahab*, a Figure of *Antichrist*) was busie, &c. And the man (to me committed to keep) is gone: God never committed formal Smoake nor Locusts Crowns to the keeping of Saints; But Obedience, or true Christian practice, in a *Quadruplex* conformity, is *res commissa*, that thing which God commits to the care of all Saints and sincere Professors: But Formal Professors, and (I am ashamed to say it) Saints also, are very busie about Smoake and Gold-like Works of Straw-like Levity, or, at best, about good Works (half, perhaps, performed, never perfected) but mind not, tread underfoot (so general is the Grand Apostacy) the thing which God commits to their charge: This busie neglect, or half-performed practice, was the loss of *Ahab's* life, and of his family and people: *Saul*, *Pilate*, *Judas*, were guilty of the same half practice, which very many (almost all men) miserably mistake for true Righteousness; But its most abominable in Gods sight, and by him compared to Witchcraft, and Rebellion, *I Sam. 15. 23.*

The reason (I conceive) why Men, Saints and Sects, so much mistake Semiperformance for true practice is their common false Opinion, that a Form of godliness (a Formal Smoaky Profession) is the power of godliness and the duties contained in the first Table; But the power of godliness (Truth in practice, or the fruit of Faith, Hope, and Charity, conform to Gospel-Rule) they

reckon to be but Moral duties of the second Table, not (or not much) worth their minding: Therefore, They tread under foot (and no marvel) all true Obedience to God, and good Manners towards Men, or perform such duties negligently, or but by halves; And (for that very cause) they themselves were given to the *Gentiles* to be trodden under foot for 1260. years, *Chap. 11.1,2.*

To be short: It was *Johns* Doctrine to the *Pharisees*; That they should *bring forth fruits meet for repentance*, or answerable to amendment of life, *Math. 3. 8.* But good Works done negligently or by halves, are, in no wise, answerable to amendment of life: But such works as are worthy of Repentance, *pleasing to God, and profitable to men*, must be wrought in a *Quadruplex* conformity, without any *Quomodo* of Pride, Avarice, Lyes or negligence.

Here I may add a word of the Excellency and necessity of this *Quadruplex*-right, and of the real want of it.

Should I (said the Vine) *for sake my Wine which cheareth God and man*: That is; men of high and low degree: But this Righteousness is both Bread to strengthen, and Wine to cheer the hearts of such Gods and Men; And it, only, is well-pleasing to the living God: For, This Righteousness is the *fruit of the true Vine*, and effect of Justification by Faith: It's (*panis vite, sub Christo vita, universis, vel Agni convivium*) that promised-refection of the Lambs Supper, or Antitype-feast, wherein men and Saints shall (by sincere and genuine obedience to God) begin to be free'd from Schism and Divisions, and servile Bondage to the lusts of the flesh, *the lust of the eyes, and pride of life, Rev. 14.1.*

Secondly,

Secondly, Nor shall it chear such Gods and Men as Bread, Wine, or as a Feast, but (as Musick from Heaven) raise their Hearts to Heaven by its Harmony.

And I heard the voice of Harpers harping, Apoc. 14. 2. Their Harps are called the *Harps of God*, Chap. 15. 2. What these Harps of God are, is well worth our enquiry, and perhaps, not hard to find : We shall shew negatively, what they are not ; and positively, what they are ; And both are briefly held forth in this half-verse,

— *Non musica Chordula, sed Cor :*

The Harps of Men, are no Harps of God ; but the heart of man, framed by the hand of God in this *Quadruplex-Righteousness*, is the Harp of God.

These Harpers appear in both Texts, to be *those first-fruits redeemed from the Earth, and from among men*, Chap. 14. 3, 4. That is, The first-fruits (after the Grand Apostacy) visibly redeemed from Antichristian blindness and Barbarities [*Modo tollite mores Barbarorum*] This work seems to be [*The work*], because these manners are the *Colocynthes* or Death in all men (and in Saints chiefly) from which their Redemption or deliverance is, a *Resurrection from Death to Life* : These are the *first Fruits* (saith the Text) redeemed (visibly and vigorously redeemed, after the grand Apostacy) from the earth, Ver. 3, 4. For we find others in Scripture (before the Apostacy, and in the Primitive times) called *The first fruits*, clearly distinct (as is evident) from these, who were to be the first-fruits (as they were before it) after that grand Apostacy : Therefore, The great utility of these Harps (This Righteousness

though sleighted by Heathens and Hypocrites, Chap. 11, 2. fully appears from these Texts: For, They expressly shew it to be a Redemption (a visible Redemption) from death: And reason it self shews the same utility and necessity of it to destroy dead works, to convince and unite dissenting Brethren, to reſel errors, and to make Men, Saints, States, and Churches flourish in Temporal and Spiritual felicity; Which Mercies of the largest Magnitude must needs amount to a Redemption from death: Righteousness (saith the Text) delivereth from death: But the want of this Righteousness is as Death to those that want it, and their usual (both Temporal and Spiritual) overthrow.

Vespasian asked Apollonius, what was Nero's overthrow? Nero (said he) could touch and tune the Harp well, but would sometimes screw up the Pins too high, sometimes too low: And this ill-tuned Harp (a Heart tun'd too high or too low, like the Harp of Nero) is the almost Epidemick overthrow: They thereby, usually, perish that have it, and are the cause that others perish.

I shall but present this perfect pattern of a well-tuned Harp: The man, wounded by Thieves, wanted help: There was (*reſ. recta in se*) right in it self: The good Samaritan (the best Harper) considering that Incomplex-right, made it Complex, took care to know it, and to conform his Will; and work to that known right: They that are so buſie as to pass by that which is right to others, or take no due notice of it, have not the Harps of David, but Nabals voice; Folly, is with them, be they never so wise or Learned: But,

God would have all men to be saved, and come to the know-

knowledge of the Truth, 1 Tim. 2. 4. God therefore (as the greatest mercy to fallen Man, and Saints revolted) hath promised to call, raise, and draw them by the delicious harmony of the Harps of God; that so they (hearing his call) *may come to the knowledge of the truth and be saved*: For, Truth is the Door of Life, and Knowledge the Key to open it.

Knowledge of the Truth is twofold.

In Theory.

In Practice.

Theoretical knowledge (chiefly from Scripture as its Fountain) is the knowledge of sound Doctrine.

Practick Knowledge is the Knowledge of that which is right in it self, and due to be done to every man.

The first is opposite to Heresie.

The second opposeth Heathenism and Hypocrisie.

The first serveth to acquire a Form of Godliness.

The second conduceth to procure the practice and power of it.

The first is the Extrinsic ground of Faith.

The second is the fruit and proof of Faith, and the immediate Foundation of all good manners.

The Object of the first is, (*Janua Doctrinae*) Truth in Doctrine.

The Object of the second is (*Janua justitiae*) Truth in practice; Both are the Key or Means to Men, Saints, and Sects, to come to the Door of Life, *that they may be saved*; without both, can none come.

They that read not the Scriptures, nor hear them read, or seek not diligently, to understand them by reading such Books, or hearing such Teachers as fitly unfold

unfold them, *come not to the knowledge of the Truth*: Therefore, such slothful Professors that would be saved by a Faith Implicit, or wanting practice, come not to the Door of Truth that they may be saved: For, God would have all men to be saved by a Regular means in a rational way, and come to the knowledge of the Truth (truth in Doctrine, Truth in Practice) without which they cannot be saved.

Hethat will come to the knowledge of the Truth, must try all things: *Try all things*, saith the Text, 1 Thes. 5. 21. *Jacob wrestled with God, by prayer, all night* (not without much corporal labour) *prevailed and obtained the blessing*: So they, that would come to the knowledge of the truth, must (not only wrestle with God by Prayer, but) expect to take serious pains in trying all things, that they may find that which is pleasing to God and profitable to men; Which *Berean*-disquisition is the greatest pleasure to such as are sincere, but a burden to base minds, *Heathens* and *Hypocrites*: Therefore; Few find the strait-Gate (the door of Life) by coming to the knowledge of the Truth, because they wrestle not (like *Jacob*) with God by Prayer, nor take the pains to try all things:

But (If Prayer, without Pains, will procure it) many will not want this blessing; But, *De Celo, ignavit precibus, Deus ipse repugnat*, God resists the slothful, though they make many prayers: Hence we may demand why such Sects (*Jews, Papists, Turks, &c.*) and many Formal Professors so long abide in their blind Schisms and fruitless Formalities?

The Answer is almost as Obvious as the demand easie: They count it Sacrilege to try their own Tenents: Filthy Heathens hold it the highest Profaneness (and

(and so do Formalists and Hypocrites) to examine what themselves mis-suppose to be true Religion : But *Sola nobilitas, est unica virtus ; Virtus consistit in actione ; Actio virtutis est disquisitio veritatis* , None are noble but who try all things to find the Truth : Ther's no Nobility but what's faithfully and soberly disquisitive.

A second Answer to the same demand may be this : Therefore, Sects, Saints and Nations are so far from agreeing, and so ready to make and maintain Divisions ; Because these Harpers (that, by their exemplary practice, shall appease their Rage) scarce yet appear to be the presidents (those predicted first-fruits) for others to follow.

Samuel's sons (the Text says not, they knew not the Law, but) *walked not in his wayes, turned aside after lucre, took bribes, perverted judgment* ; They gave no good examples for others to follow : *Samuel* was sufficient to teach his sons the knowledge of the Truth in the Doctrine of Faith and manners ; but they were so wicked, that they would not learn to know that particular Truth that attends upon practice, for which cause they were cast out, and their Government translated : For men may (and many do) attain to the knowledge of the Truth in the Doctrine of Faith and Manners, and may add the greatest Gifts and Parts to the strictest Profession and soundest Doctrine, and yet never come to the knowledge of the Truth to be saved, but remain (as *Eli's* sons did) men of *Belial*, and most wicked, if they seek not to come to the knowledge of the Truth (that particular Truth) that attends upon practice, That is, If they do not duly consider that right and mercy that is due to be done (and that

that they may do it) to every man : *For the doers only*, of the truth in practice, and not the sayers, hearers or knowers of the Truth in Doctrine, *are justified* and accepted in Gods sight : But it's the common practice of many strict Professors (of Locusts and Hypocrites, especially) and too much of true Saints, to take competent pains to come to the knowledge of the Truth in the Doctrine of Faith ; But ~~to~~ the knowledge of the Truth in practice, they come not, or scarce come : They have hired Farms, or are busie in seeking, perhaps , to come to the knowledge of the Truth in the Doctrine of Faith without regard to the knowledge of it in practice, whereby they may be saved , and by which, true conviction and peace may be procured to all people.

Lastly, Supercilious Pride surpasseth all other means that most oppose the peace of Men, Sects and Nations : *Who is David* (sayes Nabal) *who's the Son of Jesse ? Nabals* folly might further thus plead : I profess ingenuously, I could never yet observe the deserts of this *David* ; What's his merit or worth if well examined ? I am not now to learn what he can teach ; Nor are his, supposed sacred, Notions of necessary use, at least not new to me : Once I read but five lines of his learned work , and was so weary (it was so ill composed, and to little purpose) I could read no more : He observes no Method , and is too tedious in all he writes ; I could have contracted his matter, to better purpose, in the tenth part of his words : But why sends *David* upon such a day as this, which, he knows to be a busie day ? He should have first *sat down and cast up the cost* of keeping so many men (so all wise men do) and not send to me to maintain them : I was ever bountiful ('ti's well known)

known) to the well-deserving; But who is *David*? who's this Son of *Jesse*? *Sic bacchantur Moriones*: Thus proud Professors (folly's Off-spring) swell (with brutish insolence) against the knowledge of the Truth in Practice, and those by whose examples they might come to the knowledge of it: *Virtutis hæc merces, meriti hoc præmium*: Thus proud Professors cast down Peace and Truth by their folly, as the *foolish woman* pull'd down her house with her hands: This is not that Peace-producing harmony of those Harps, that are the *Harps of God*. But,

Because two contrary Paterns (set together) must needs make each other more elucid and apparent, I shall, in such sort, set two; by comparing the good *Samaritans* perfect pattern with those evil examples of that Priest and Levite, that (passing by) came not to the knowledge of the Truth in practice.

A certain Priest (saith the Text) saw the man wounded, and passed by; *A Levite likewise looked on him, and passed by on the other side*, Luke 10. 30.

The Text chargeth neither as nescient, or not knowing the Scriptures; Both might come to a large measure of the knowledge of the Truth in the Doctrine of Faith and Manners, but took no notice of, considered not, that which is right in it self, and due to be done to the wounded man; They passed by Truth in practice: What profit, to what purpose, is it, for formal Professors to attain a large measure of the knowledge of the Truth in the Doctrine of Faith and Manners (to attain *all Faith, all Knowledge*) if they pass by obedience to God, mercy and equity to Men? For it was the Trade (not of that Priest and Levite alone, but) of the whole Tribe of *Pharisees* and Apostate *Jews* (by whom our Lord was crucified) to say, and not do; to assert the Truth in

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Doctrine,

Doctrine, and pass by the practice of it: And so their Antitype (Locusts and Hypocrites, by whom our Lord is, more spiritually, crucified in his Mystical Body) make it their chief business to come, perhaps, to the knowledge of the Truth in Doctrine, that they may (the better by that means) pass by the practice of it: For, the Pharisees searched the Scriptures, that testified of Christ, that they might find testimony in them against him to put him to death: Death they found due to Blasphemers; This Doctrine was true; And this, misapplied to Christ, was enough, they needed no more, to put him to death.

Omnia sunt hominib^{us} tenui pendentia filo.

Surely the lives of Men and Saints, and the lives of Princes depend upon a very slender thred, if one Text of Scripture, misapplied by blind Hypocrites, be sufficient to make them to pass by all Equity to Men, and Loyalty to Princes: Certainly, such Professors (be their Doctrine never so sound, their Professions most strict) most deserve effectual refutation and rebuke: For misapply'd sound Doctrine is the Doctrine of Devils, that very Doctrine which the Devil delivered, when he tempted our blessed Saviour; and the very same Doctrine, which the blaspheming Pharisees practised when they put him to death: And this way of blasphemy (by which the son of perdition slayes the witnesses of the Truth) draws so near (though in these times of the grand Misadvertency almost Universal) to that sin unpardonable, that it is a desperate misaffection of the Will, more than a mistake of the Intellect.

I know (said Christ) the blasphemy of them, who say they

they are Jews, and are not, but are the Synagogue of Satan, Revel. 2. 9. where we clearly see, that, to boast of a lye, is blasphemy; And such blasphemers are most contrary to those Harpers that have the Harps of God: We shall, therefore, handle both briefly together, that both may more clearly appear: And first,

Such blasphemers are so far boasters as to become rash Judges of other mens persons and actions, of which and whom they are least able to judge. But,

Secondly; Such blasphemers misapply (by sacrilegious and most wicked uncharitableness) the same Text, that the Pharisees did against our blessed Saviour, and sundry others against the witnesses of the Truth, whereby they ruinate their Estates, and destroy their lives: Such rewards must the best deserving find almost from all hands: Unhappy Saints of the living God! unhappy witnesses of his Truth! In this, unhappy; That any envious, ignorant, and unworthy Hypocrite needs but falsely charge them (for their faithful Testimony) with boasting or blasphemy, and the business is done to their utter undoing: *What need we any more,* said the Pharisees?

But we shall here labour to remove the common mistake that's the principal cause of that boasting and blasphemy, that brings the greatest mischief to mankind, and especially to the witnesses of the Truth. And first, *Though I would desire* (saith the Apostle) *to glory, I shall not be a fool; for I will say the truth,* 2 Cor. 12. 6. Whence it's undeniably manifest, That he that speaks or writes the Truth (but then most, when it makes for Gods glory, or a general good) is no fool, nor a boaster (though he seem to fools and Hypocrites so to be) but a faithful witness of the Truth; and do's, therein, but dis-

charge his inevitable and indispenfible duty to God and Man: But it's the common Opinion of Depravers and Hypocrites, that to fpeak or write any thing true or falfe (if it but reflect to the praife of him that fpeaks or writes it) is boasting or vain-glory: Then all the Prophets, Apoftles, Saints and Martyrs muft needs be boasters and blafphemers.

This was the miftake of *Korah* and his 250 confpiring Princes, that told *Moses* and *Aaron*, *They took too much upon them*, were proud; but were, themfelves, fignally proved to be *finners againft their own fouls*, *Rebels in Gods fight*, *Exod. 16. 38. Ch. 17. 10.*

This was the miftake of *Aaron* and *Miriam* when they faid; *Hath the Lord, indeed, fpooken by Moses? Hath he not fpooken alfo by us?* *Numb. 12. 2.* They imputed pride & felt-exalting to *Moses*, *the meekeft man upon the face of the earth*: Thus we fee, that the moft faithful Prophets and Martyrs (fuch is the envious pride even in many Saints) have been and may be groffly mifled (by this almoft univerfal miftake), To judge the meekeft and moft innocent to be felf-exalters and vain-boasters, only becaufe they are faithful to bear witnefs to the Truth.

This was the grand miftake of that Learned and devout Council, by *whom our Lord was crucified*: He (as he muft inevitably do) fpake the truth; And the Truth cannot but dignifie the doers and fayers of it with the title and due praife of being *the Oracles of God*: But that blind (but knowing, puffed up) Senate of Pharifees and Hypocrites mifconceived, That the Truth which he fpake, was boasting, vain-glory, and blafphemy; And therefore, they all (unanimoufly, and with one confent) cryed out, Crucifie him, crucifie him.

The

The Witnesses were to be killed; and the holy City (the Church of God) persecuted and trodden under foot in the Antitype-place, where our Lord was crucified: To wit, by such censorious, blind professors as the Pharisees were, *Rev. 11. 2, 8.* And this slanderous imputation and mis-supposition (that they are boasters, blasphemers, and men that take too much upon them) is the chief or almost only and universal cause or instrument of their being so killed, persecuted, and trodden under foot: Nor are true Saints (as we shewed before) free from this frenzy of heady and censorious rashness.

Elisba discovered the King of *Syria's* Counsel and design, several times to the King of *Israel*; whereby the King of *Israel* saved himself, *not once, nor twice*, King. 6. 10. Such discoveries were signal advantages and deliverances to the King and people of *Israel*: Nor could I but (in love to my Country, and in fidelity to the Church) make this discovery of the chief cause of the killing of her Witnesses; That so Ministers and Magistrates (as the Church of *Ephesus* tryed those that said they were Apostles, and were not) may try those Truth-misapplying Blasphemers, that charge her Witnesses falsely with boasting; And (finding them to be the seditious Synagogue of Satan) may rebuke them sharply; So may they save themselves and the Church (*not once or twice*) from such distress, as fell upon the *Jews* for the very same sin; To wit, because their Rulers did not duly reprove and rebuke those Christ-crucifying blasphemers, that charged him with blasphemy: So may the rain of Righteousness (after 1260 years restraint) fall in plentiful showers upon all Nations; So peace and prosperity may spring up to all Princes and people;
So

So may Ministers and Magistrates (they being faithful in the discharge of this duty) save the Witnesses of the Truth, and, perhaps, themselves from the bloody irruptions of merciless cruelties in the mouths of depravers and Hypocrites, that falsely accuse them (as the first Dragon did Primitive Saints) day and night as boasters, as blasphemers, or as persons unworthy, and the worst of evil doers ; whereby the defences of States and Churches, and the healers of their breaches , are broken down by the basest of men : These derogating Hypocrites, and those Harpers that have the Harps of God, are most contrary, by whose contrariety (predicted) those first fruits of true obedience to God, and good works to men, will more easily appear.

These Harpers (saith the Text) sung, as it were, a new song, which no man could learn, but those 144000 first-fruits, vers. 2,3,4. Ch. 15. 2. Therefore these Harpers must be (as those Texts plainly import) the same 144000 that had the Name of God written in their foreheads, or, at least, the Teachers of them. But,

We must here distinguish betwixt these 144000 having the Name of God written in their foreheads, and those 144000, in the seventh Chapter, that were sealed with the seal of God in their foreheads ; and betwixt both, and those that have not the seal of God in their foreheads , Chap. 9. 4. And first,

We shall distinguish betwixt these 144000 having the Name of God written in their foreheads, and those 144000, in the seventh Chapter, that were sealed with the seal of God in their foreheads.

These sealed 144000, were sealed under the sixth Seal, Chap. 6. 12. Chap. 7. 4. But these 144000 (Chap. 14.) having the Name of God written in their foreheads,

heads, were to stand with the Lamb upon mount Sion under the seventh Trumpet, *Chap. 10. 7. Chap. 11. 19. Chap. 13. 18. Chap. 14. 1.* Therefore, these 144000, conscript in the fourteenth Chapter, are not the same Gospel-Church, in the same respects to times and things (though otherwise the same), with those 144000 sealed servants of God in the seventh Chapter: For the seven Seales (as most Writers, and I with them, agree) had respect to the Transactions of literal and Imperial *Rome*, and shewed the state of the Church under that power: But the seven Trumpets and Vials have respect to Papal *Rome*, and (running parallel in the same Synchronism) shew the state of the Church under that power.

The opening of the sixth Seal, shews the fall of the sixth head of the ten-fold body of Heathen *Rome*, and the fall of the *Pagan* Power under that head, which is more fully express'd in *Chap. 12*, to the *14. vers.* The final excision of Imperial and apostate *Rome*, is held forth under the seventh Seal, *Chap. 8. 5.* And this Prophecie is more amply unfolded in the eighteenth Chapter. But,

The fall of Papal *Rome*, or of the grand Apostacy, is predicted to be under the seventh Trumpet, and seventh Vial, *Chapter 10. 7. Ch. 11. 11, 15. Ch. 16. 17.* Then the conscript-Church (it seems) should be manifest, as the Texts shew.

Also the Texts, in the seventh Chapter, from the ninth verse to the end, and the manifold Prophetick-Promises in those Texts, refer to the conscript-Church, *Chap. 14. Chap. 21. Chap. 22.* rather than to the sealed-Church, or not to her until (after many Centuries of years) her Off-spring should have the name of God written in their foreheads; Thus their disparities further appear.

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Those 144000, in the seventh *Chapter*, sealed with the Seal of God; And these 144000 having the Name of God written in their foreheads, are both the Church of God; but in different respects and times: For those 144000, in the seventh *Chapter*, were the Gospel-Church sealed and numbred in the same *Chapter*, measured in the eleventh *Chapter*; Fed and defended in the Wilderness for 1260 years from the rage of the second Dragon, *Chap. 12. 6, 14.* contemporal with (her Antithesis) those Saint-persecuting, Truth-pretending Professors that had not the Seal of God in their foreheads, *Chap. 9. 4;* And brought from wallowing in blood under the bloody feet of the *Roman* red Dragon, *Chap. 12. 10. Chap. 18. 20.* For these 144000 in the seventh *Chapter*, were sealed and numbred immediately after the fall of the first Dragon, *Chapter 7. 3.* But these 144000 having the Name of God written in their foreheads, *Chap. 14.* were to stand upon (lasting foundations of true Faith and good Manners) Mount *Zion*; not immediately after the fall of the power of *Rome Imperial*, but immediately after the fall of *Papal Rome*, *Rev. 11. 13, 15. Chap. 15. 2. Chap. 10. 7. Chap. 13. 18. Chap. 14. 1.* But, because these Texts contain the Myrrhe of Ages to heal all Nations, and the best Writers fall short in unfolding of them, I shall endeavour to shew, briefly, what their use and meaning is: Wherefore, we shall distinguish (by their respective works or fruits they bring forth) betwixt the sealed and Conscript-Churches; and betwixt both and those that have not the Seal of God, nor his Name in their foreheads. And first,

The works of the flesh are manifest, &c. Gal. 5. 19. Such works are not sealed works nor deceitful; God sets no Seal

Seal to the doers of them, *versf. 21.* nor are they much deceitful ; For there is no great deceit or Mystery in the more proper works of the flesh, which are manifest : Of these I have written at large before , and therefore need not now insist upon them. But,

Secondly ; The practice of Truth-pretending Formalists is *Justitia insignillata & deceptiva*, an unsealed , half-performed righteousness of deceit.

It was commanded them (saith the Text) that they should not hurt the Grass, neither any green thing, nor any Tree, but only those Men, which have not the Seal of God in their foreheads, Ch. 9. 4. That is ; The Locusts (as it were by a command from God, ver. 5.) should torment Truth-pretending , Church-persecuting Papists (that had not the Seal of God in their foreheads) with like retaliation, as they had persecuted and tormented the Saints of God, that had his Seal in their foreheads : Nor had these Locusts themselves his Seal, as neither Type-*Egypt*, nor the Locusts that tormented her had the Seal of the Covenant ; and the practice of those Papists, and these Locusts that tormented them (being both alike unsealed) was a persecuting practice, and a righteousness not sealed, but deceitful , shewing that the doers of such rash violence have not the Seal of God : *Fiat tamen justitia* ; Right must be done to evil-doers , and not with-held from the well-deserving ; To omit either, or do both negligently , is not the least persecution, as we have seen in *Eli* and others : Such persecution (on the right hand or left) is (though almost universally practised by such as are sealed) the practice , properly, of those that have not the Seal of God in their oreheads

Thirdly ; The practice of those 144000 , that were

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sealed

sealed with the Seal of God, is *Iustitia sigillata & vera sed vix manifesta*; true righteousness (through much weakness and many deficiencies) not clearly manifest.

These 144000 were not the aggregate of the whole Gospel-Church, but a select part of it, excluding the outward Court that was cast out and given to the Gentiles, Chap. 11. 2. For, the son of perdition was to sit as God in the Temple of God, yet was not sealed, or accepted of Him, as a select member of his Church, 2 Thes. 2. 4.

The Seal of God is inward or outward; 2 Tim. 2. 19. *The foundation of God standeth sure, having this Seal, The Lord knoweth who are his*: And, *Let every one that nameth the Name of Christ, depart from iniquity.*

The Lord knoweth who are his] There's the inward and invisible Seal: *And let him, that nameth the Name of Christ, depart from iniquity*: There's the outward and more visible Seal of God in the foreheads of his Saints, where-with these 144000 were sealed.

Primitive Saints were wont to *shew their Faith by their Works*, Jam. 2. 18. And so these 144000 (especially at first) did for a long time: But they (though sealed with the Seal of God) were not like the Church of *Thyatira*, of whom this record is given of God; *I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first*, Rev. 2. 19. But the works of these 144000 were more and more perfect, at first than at last: For the Seal of God in their foreheads, (though it might suffer some decay at the grand Apostacy about or before 412) continued, competently, visible near a thousand years: *Tum vetus ipsa dies extenuabat opus*: Then the impression of the Seal of God in their foreheads was much defaced, and

and their departing from iniquity less apparent: Wherefore God loosed the first Dragon out of the bottomless Pit (after he had been bound about 1000 years) upon the Gospel-Church, fallen from her first Love and Works ; But God hath since greatly multiplied (as he did the Type-fallen-Womans) her sorrows ; not by her bearing many Children , but by suffering (for her sins) her Children to wound her with many Darts of afflicting Calamities, and to rend her into Schisms & Subdivisions ; which Balm can scarce heal , nor any Art bind up : Were any of her sons so dutiful to her , so faithful for her, as to tell her, and declare unto her, her deplorable and desperate condition ; 'twere in vain , she minds it not, but lyes as it were insensible, upon her sleepy Pillow ; seems to have given her self up to inanimadvertency and forgetfulness ; begins many good works , forgets to finish them ; *Torpor corpus totum tenuit, sopor animam* : A desperate insensibility hath seized upon the Members of her Body, and a deep sleep on her Senses: She is, *Quasi Ecclesia moritura, non mortua* ; as a dying Church, only not dead : But God shall wipe away all tears from her eyes, *Ch. 7. 17. Ch. 21. 4.* He hath promised it, and will perform it, which must be done (if ever it be done) by his writing the Name of God in the foreheads of his servants, her sons ; So may she be revived in her Off-spring. For,

Fourthly ; These 144000, in the 14th Chapter, are the same Gospel-Church redeemed, as it were, from death ; *Redeemed from the Earth*, saith the Text , *ver. 3.* Both are the same Church, but in different respects and times : For , the 144000, in the 7th *Ch.* to the 9th *vers.* were the Church of God fed in the wilderness for 1260 years, *Ch. 12. 6, 14.* But these 144000 shall be the same

Gospel-Church fix't upon Mount *Zion*, Ch. 14.1. That 144000, in the 7th Chapter, was *Ecclesia sigillata*, the sealed Church of God ; But these 144000 shall be *Ecclesia conscripta*, the same Gospel-Church, having the Name of God written in her forehead.

That sealed Church triumphed over Primitive Apostate *Rome*, Ch. 18. 20. Ch. 19. to the 7th vers. This conscript-Church (the same Church in succeeding times) should triumph over Papal *Rome*, Ch. 15.2,3,4.

Therefore, Both differ much in distance of time ; For that 144000, in the 7th Chapter, were sealed long before these 144000, in the 14th Chapter, should have the Name of God written in their foreheads. And

Lastly ; They differ much (though both the same Church in preceding and succeeding times) in respect to things : For, Those 144000 in the 7th Chapter (sealed above 1200 years before the Name of God should be written in the foreheads of these, their successors) were not (though so long before them) called, *The first-Fruits* ; But these 144000, in the 14th Chapter (though so long after those former) are called, *The first-fruits, redeemed from the earth, and from among men*, vers. 3. 4. Therefore it requires necessarily our serious disquisition to examine, For what causes these (the conscript Church) are called, *The first-fruits* so long after those in the 7th Chapter, were sealed.

I answer ; Their Title teacheth us the causes of their being so called : They are called, *The first-fruits*, (it seems) because they are to be the first after (the grand Apostacy) that shall bring forth fruits of more visible and conspicuous Obedience to God, and good Works to Men : And the 144000, in the 7th Chapter

to the 9th vers. (the Church sealed), were (for different or contrary causes) not called ; *The first-fruits* : To wit ; Because they (during the time of the grand Apostacy) did not bring forth fruits of such visible obedience to God, nor good works so apparent to Men : For, *such as the Tree is, such is the Fruit* ; but that *Numerus sigillatus* was the sealed Church ; And such must her fruits be (sealed works) of necessity : For a Book or Letter sealed is scarce at all legible ; And such is the love and works of that sealed Church : There's little exemplariness in her practice for others to follow : Her works (so weak are they , so over-grown with Weeds of evil Manners) are scarce at all manifest : But the fruits of these first-fruits cannot but be manifest ; must of necessity, be signally manifest ; because they shall have *the Name of God written in their foreheads* ; And their works (wrought in a quadruplex conformity, after the Pattern of the good Samaritan, their grand Exemplar) shall be that Name of God written in their foreheads , exemplary and legible to all Ages and Nations.

I do not absolutely state the *Epoche* of the sealed Church at the Commencement of the 1000 years, about the beginning of the reign of *Constantius* the first ; For, they are said to *come out of great tribulations*, which is more truly intended of their Conscript Antitype, *vers.* 14. Howbeit, They did then begin to come out of those tribulations, when the first Dragon began to fall ; Therefore, Their *Epoche* of being sealed might seem to begin then : But if they begun to be sealed (as 'tis likely they might) at the beginning of the fall of the first Dragon ; Then they were, at first, that *Woman in Heaven, clothed with the Sun*, &c. Ch. 12. 1 ; And the same Church that triumphed over that false-accusing, first Dragon

Dragon in these words: *Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ: For the accuser of our brethren is cast down:* vers. 10.

From that time, her Graces decayed till after 400, when she fell from *Heaven, and fled into the wilderness*, vers. 1, 6, 14. After that time she retained a great part (though still decaying) of her Primitive integrity for above 800 years ; Then her Graces grew still weaker, till they were almost wasted, and near quite spent. For

Abraham put Bread, and a bottle of Water upon *Hagar's* shoulder, and sent her away with her son : She wandered in the Wilderness till the water was spent, and the Child ready to perish, for whom *she lifted up her voice and wept* ; But God opened her eyes to see a Well of Water, and she gave the Lad drink, and he revived. So the Righteousness and Graces of the sealed Church, are like *Hagar's* bottle of Water ; She also hath wandered in the Wilderness above 1200 years, till her bottle is almost spent : Well may her Children and she (both ready to perish) sit down and weep : But the Name of God (written in her and their foreheads) shall be a Fountain of living Waters to revive both her and them : For it is not an empty crackling of Thorns in a formal profession, nor the vain blaze of foolish Virgins half-performances, nor litigious contradiction, nor bold confidence in blind obedience, nor the stony-grounds shallow superficies of sound Doctrine, and practice like it, nor *Lo here*, nor *Lo there*, nor the Witnesses weak (and that also now expiring) Sackcloth-Prophecie, that can support the Gospel-Church, whiles she herself is shivered into Schisms and Subdivisions ; brought to the brink of the Grave ; and her Righteousness, that should sustain

sustain her, almost spent : Wherefore, A necessity (a necessity urgent and indispensable) even compels the Gospel-Church, and all Ministers and Magistrates, to ask of God to open their eyes, that they may see the life-redeeming River of apparent Righteousness; and do, as *Hagar* and her son did, *Drink, and not dye* : That is; That they may find what that sacred Name of God, in the foreheads of his servants, shall be, and seek to have it fairly transcribed in their own, that so they may be a part of those *first-fruits redeemed from the Earth*, vers. 3, 4. We must, therefore, give all diligence to make this sacred Name of God sure to our selves; to know what that life-redeeming Righteousness is, and how to work it : But how shall we know how to work it without a pattern ? A pattern (a perfect Patern) is and hath been long wanting upon Earth; where then shall we find it ? We must seek the Patern in the Mount.

And I looked, and lo a Lamb stood upon Mount Sion, and with him an hundred forty and four thousand, having his Fathers Name written in their fore-heads, Chap. 14. 1. There's the pattern in the Mount, and he that holds it forth; The Name of God written, and the Writer of it.

That Lamb was a light to the sealed-Church, at least for about a thousand years, Ch. 20. 4. But to the Conscript-Church, he shall be *a Temple in her*, a Pattern to her (not for a thousand years, but) unto all ensuing Ages; Not by any corporal presence, but by the abundance of the Graces of his Spirit.

When he was Corporally present on Earth, he was called (in scorn by the *Pharisees*) a *Samaritan*, and was, indeed, that good *Samaritan*; that left the best Pattern, upon Scripture Record, of perfect Righteousness, to all posterity, And first,

Jesus

Jesus said, *A certain man went down from Jerusalem to Jericho, and fell among Thieves, which stripped him of his Raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and when he saw him, he passed by. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: And when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in Oyl and Wine, and set him on his own Beast, brought him to an Inn, and took care of him, and said to the Host, Take care of him, &c. Luke 10. 30, to 38.*

[*Saw him*] Not only the man, but that which was right in it self, and due to be done: For the Priest and Levite (*passing by*) saw him, but would not see to do what was right: Their seeing him signified nothing. So the Children of the Son of perdition see their neighbours; So the sealed and true Saints commonly see their Brother. Their seeing signifies little: Inanimadvertency (next to Avarice, if not before it) is the root of all evil in the body of the Apostacy of Antichrist.

But the wounded Man wanted speedy help: There was *Veritas incomplexa*, or *res recta in se*, that which was right in it self and due to be done: The good Samaritan (so soon as he saw him) made that incomplex-truth) complex; saw and considered what he had need of: They that see and consider not, see without Eyes; Their Eye is evil; They see nothing, and can never do that which is right: For how can they do what they approve not; or approve what they know not: This seems to be (through shameful inadvertency) the common bestial custom, well nigh, of all men, and the practice

practise almost (so universal is the grand Apostacy) of all Professors : Men see, hear, and read, and mind nothing, to make it (nor scarce that) more than Complex. But,

Secondly ; The good Samaritan did not only make that Incomplex-truth, or right in it self, Complex by taking care to know it ; but made it Triplex, had his Harp ready tuned to a conformity of will to do that right which he knew due to be done : He that takes care to know what is right to be done to other men (& that is every mans first duty in Christian practice) but takes no care to conform his will to do it as it should be done, doubles his iniquity, and his own just punishment : For, *he that knows his Masters will, and doth it not, shall be beaten with many stripes* ; Nor can such be said to be doers of the will of God, as do it without diligence, but by halves, or with unwilling minds, or without conformity of works to his will : Such works (though commonly practised by sealed Saints) are no part of their practice which they should perform ; And such Professors seem so far from being those first-fruits, that they appear not to be any part of the sealed servants of God. But,

Thirdly ; The good Samaritan did not only make that Incomplex-truth complex, by a conformity of the Intellect to that which was right in it self ; Nor did he only make that Complex-truth triplex, by a conformity of will to that known right ; but he made it Quadruplex, by a conformity of works to a right informed Will and Intellect ; He readily set about (without delayes) the discharge of that duty to God & Man : Nor did he alledge the difficulty of the mans recovery to retard his duty ; The passers-by might pretend that ; And that's oft pretended by Hypocrites, to pass by the works of Mercy

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and Equity : Want of care towards others in their extremities is the cause that many are cast away, undone in their Estates, destroy'd in their sicknesses : Such Professors (be they never so strict) stand not with the Lamb upon Mount *Sion*, nor seem, indeed, to be his Disciples : For, The good *Samaritan* pretended no impossibility of the mans recovery to decline his duty, much less did he wound that wounded man afresh with false aspersions ; did not tell him, his covetousness, in travelling to get ill-got gain, was the cause of his calamity ; Nor retort to him in scorn, That, had he kept honest mens company, he had not fallen into the hands of Theeves ; Nor did he say, such Sad distresses were evident signs he was a wicked man : To deride men in distress is high profaneness ; but to rail upon those, to whom they should do right, is most unchristian and inhumane : But most pretenders, in these times, and many (I hope I may call them so) sealed servants of God, make it no great matter (that so they may decline their duty of doing right or shewing mercy) to rail upon such ; so desperately depraved are their Manners ! And they dare invade other mens rights so far as to become Judges of their persons and actions, whom they know not, and which they do not understand.

Fourthly ; Had the good *Samaritan* delay'd the man half-dead, he had dy'd, no doubt, outright, and he himself had past by (as that Priest and Levite did) his duty of doing right, or shewing mercy : Right long delay'd, is usually lost thereby, or comes (like the repentance of *Judas*) when its too late : Let none, therefore, be bearers of the Word, or knowers of the will of God only, *deceiving themselves, but doers of it* without delays or defalcation : The good *Samaritan* (to that end)

end) had his Harp well tuned; His heart was not surfeited or overcharged with the cares and business of Antichrist, that continually resist true obedience to God, and right to men: But unsealed Locusts and Hypocrites have their hearts and hands ever over-charged with abundance of business, that they can never mind good works worth the Name of god: They therefore, are ever ready to say with *Abab* (who was an expresse Figure of Antichrist) *Thy servants were busie*, (very busie) *here and there*, that we forgot obedience, could not remember to shew mercy, or mind to do right in a forefold conformity: These are not Harpers having the Harps of God, but loaded Camels that can never pass through the Eyes of Needles; Are always fitted and prepared (like that Priest and Levite) to pass by all obedience to God, right and mercy to Men. And the sealed servants of God may very well make (in a great measure) the same excuse and say, Thy servants are ever so busie (minding Earthly things, or having our hearts devoutly set upon serious Formalities) that we have not leisure to look after the life of Religion, and power of Godliness, practised in a fourfold conformity; Nor did we ever imagine that any such practice (though now we perceive it) had been in being: Mercy and Right we mind not; or we mind such duties but as Moral Works, not worth the minding: These (though the sealed servants of God) take not (or very little) the example of their Practice from the Patern of the Lamb upon Mount *Sion*, but (so prevalent is the Power of the grand Apostacy even in Saints) from the customs and manners of men: But this *Chorus incontaminatus*, or conscript-number, must make the works of the Lamb (not the manners of men) the Patern of

their Christian practice, which above all things calls for our further consideration.

Fifthly ; We find not that the good *Samaritan* did summon near neighbours to make a Rate to relieve the wounded man, and so let him (whiles they through covetousness could not agree) be lost, but defray'd the whole charge himself : but the sealed servants of God differ far from his practice, and either omit good Works, or must have perhaps, an hundred to co-adjoyn in Copartnership to perform half a good work, at three half-pence charge ; And unless many do joyn, will not have (noby no means) any hand in it : Such as thus learn Christ, shew not themselves, by their practice, to be the sealed servants of God, much less to have his Name written in their foreheads : But the good *Samaritan* manifestly condemned such multipartite practice of shriveled and fordid tenacity, by his own example : He (not seeking assistance from others, where it needed not) expended the whole charge himself, in doing that good work to the wounded man, compleated a perfect Patern in a quadruplex-conformity.

Sixthly ; *He took care of him* (saith the Text) *and said to the Host ; Take care of him.* Care is, to all good works, the Girdle of Truth, without which they are neither true nor good : Had not the good *Samaritan* (though he had done all he did besides) taken care of him, he had wholly omitted his Christian duty : For, as Faith without Charity, is dead ; so Charity without care is dead ; A true christian care to do good is the edge of Charity and the life of it.

It's the grand misery and mistake of Men and Saints, to do, perhaps, many good works carelessly, whereby they become (not good works but) deceits : Such works
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(though commonly practised by sealed or Wilderness-Saints) are far from that practice which they should perform ; but are the proper works of the members of Antichrist and the Characters of them : By those Characters, therefore, we shall discover who are (or appear to be) careless Professors, and who are careful in the practice of Christianity. And first,

They that are careless to collect and consider the incomplex-principles of right in it self, are careless in their conversations, and cannot come to the knowledge of the Truth in Practice : These Incomplex-principles (rightly collected) are the Basis and Grounds of all Mercy and Equity to Men ; And that which the Scriptures, and we commonly, call, The cause of any man (Plaintiff or Defendant) stated : *Neither doth the cause of the Widow* (saith the Text) *come unto them*, Isa. 1. 23. That is, They do not collect nor consider the Incomplex-principles, aforesaid, of Mercy and Equity : Such Professors, Judges, or Magistrates (it matters not what their Church-Society, Sect, or their repute for Learning, Strictness or Religion is) are corrupt and unjust Professors, and (at least in appearance) Members of Antichrist : But we shall illustrate the Premises, for the Reader's better understanding, by one or two Examples. And first,

A Prophet's poor Widow made her address to *Elisba*, and (stating her own cause her self) thus laid down the principles of Right in it self, necessary and due to be satisfied unto her ; *Thy servant, my Husband* (said she) *is dead*, 2 King. 4. 1. There's the *Cui* (a desolate Widow) to whom mercy and equity was due to be done.

A second Incomplex-right in it self was, *A quo*, or from whom (which is implied in the same words of the poor

poor Widow) To wit, that Prophet, who was principally concern'd, and bound both by the Levitical Law, and by the royal Law of Love, to make her Incomplex-condition, Complex, or to take notice of it, and duly consider it, *Levit. 25. 35.* to the end: *Deut. 15. 8, 11.*

A third Incomplex-right is exprest in these words; *Thou knowest that thy servant* (that Widow's late Husband) *did fear the Lord* : That was a further tye (though he must do right and shew mercy to all men) to the Prophet, to make her condition Complex, or to have full knowledge of it.

A fourth *Principium praeognoscendum*, or truth in it self, which the Prophet was bound to know, is exprest in these words; *And the Creditor is come to take unto him my two sons to be bondmen.*

These *Principia praeognoscenda*, or Truths in themselves (thus lay'd down) were the Cause of the poor Widow stated before the Prophet ; And they that are not truly careful and diligent to know and rightly apprehend the causes of Plaintiffs or Defendants (stated by word or writing) are unjust Judges, corrupt Magistrates, careless Christians, & make themselves (at least appear to be) the Members of Antichrist : The cause of the Poor, of the Widow, of the Fatherless, and of strangers in distress, comes not before those careless Christians, nor can they discharge any duty of Mercy or Equity to men.

But the Prophet did not tell the poor Widow, she was a trouble to him, or that he was busie about matters of much higher concernment, nor did he bid her come two moneths hence and talk with him ; Nor tell her (to encourage her) he would move it to friends *at his best leisure* (as many Professors commonly do) and at last,

last, perhaps; revolt from all he had promis'd to little purpose, and she expected: But he immediately bid her borrow many Vessels, and pour Oyl, out of a Vial she had, into those Vessels, and (filling them with Oyl) *sell so much as would pay her Creditors, and live her self upon the rest.* Thus the Prophet took effectual care to make the poor Widows Incomplex cause Complex, or to take full cognizance of it.

Secondly: He took care to make her Complex (or by him known) cause, Triplex, by conforming his will (that he might relieve her) to his right informed intellect.

Thirdly; He took care to conform his works to his right-informed will and intellect, wherein he had due respect to another, incomplex-right, To wit, *Quantum*: The fruit of his charitable care was not a fragment or piece of a good work, nor an half-performance, but a plenary supply of full relief to all her wants with due respect to all Principles of Right in it self: Such works only are Christian, and shall be the practice of that in-contaminate company of conscript Harpers, that shall be found without fault in Gods sight.

We shall shew a contrary Patern in *Pilate's* careless practice; *Pilate* was careful to do right by halves, or but half-careful: Christ's Cause came under his disquisition.

The first incomplex Truth, in his Cause, was, that he was blameless, or without fault: *Pilate* made that Truth in it self, half-complex, or took half cognizance of it: For he (having examined him) said thrice, *I find in him no fault.* John 18. 38, Ch. 19. 4. Luke 23. 4. He was willing to release him, but not effectually careful to do it: For (overpowered by his adversaries importuni-

tunities) he gave sentence to put him to death : So, all *Laodicean* (half hot, half cold ; half careless , half careful) Spurious Professors (though never so strict, devout, or zealous) will but talk, trifle, cavil, delay ; promise, not perform ; practise by halves , falsifie , forget, or before they begin , be weary of well doing , and thereby *wear out the Saints of the most high*, and destroy his faithfullest Witnesses, as *Pilate* (by like practices) caused Christ to be put to death : For , All Professors, Judges, and Magistrates (half-careful only to collect and consider the Systems of Incomplex-causes) cannot expect to exceed *Pilate's* unjust practice, by whom our Lord was crucified.

Had *Pilate* been faithfully careful to do right, he had not regarded the *Jews* favour, nor been (by any business or other means) drawn or deterr'd from doing of it.

A second Incomplex-Truth in Christs Cause , was ; That the *Scribes* and *Elders* (as *Judas* had betray'd him to them through coverousness) had delivered him into *Pilates* hands out of envy ; who was but half-careful to make this Truth it self , Complex, or to know it : He knew (saith the Text) that for envy they had delivered him , *Mat. 27. 18.* But his care to know the cause of Christ was but by halves. For,

To this end (said our blessed Saviour) *was I born, and for this cause came I into the world , that I should bear witness unto the truth*, *John 18. 37, 38.* This is the final cause and supreme end, for which Christ was Incarnate, Man created, Saints regenerated ; That they should bear witness to the Truth in Words and Works ; Not in words only, as the leaves of a fruitless Tree, but in works also, as the Fruits : All hearing, reading , preaching, praying

ing are but subordinate duties to this supreme end : That they should let their works (wrought in a fourfold conformity) so shine before men , that they (seeing them) may glorifie God , must be every mans chief christian care .

But *Pilate* (though much more careful than many strict and Orthodox Professors are) was scarce so much as half-careful to make Christs Cause and this Truth in it self, Complex or known to himself : *What is Truth* (said *Pilate*) and, when he had so said, he (staid not for an answer, but) went out again to the *Jews*, and said unto them ; I find in him no fault at all , *John* 18. 38.

What is Truth ?] A cursory careless Question of regardless *Pilate* ! *Si licet exemplis in parvo grandibus uti* , If we may (by the Patern of one man) manifest the practice of many ; If we may (by the example of one *Heathen*) express the Manners, almost , of all Modern Christians ; Then this is their manner of advancing Virtue, and the way of their seeking the Truth : *Sic virtutis Alumni sumus, sic Veritatem querimus* ! Men and many Saints are now (as *Pilate* was) more cursory, swifter than *Asahel* in running : Doth the cause of the Widow, of the Fatherless, of the stranger come before them ? They can run by it, or glide over it, and take no notice of it : Is anything spoken to them ? They can run over it by a rash answer before they hear it : Is any work in writing (requisite to refel errors, to reform manners) offered to them ? They can run by it, or run over it (by a cursory reading) and never understand it : Is any man slain amongst Thieves and wounded like the Way-faring man ? They can run by him and never mind him : Is any thing, that is right in it self, laid before them ?

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They can run by it, and take no notice of it : What may I say of such men, of such Saints, but this ? Their feet are swift (too swift) to shed blood : These are not the works of the good Samaritan ; This is the practice of *Pilate*.

Pilate examined Christ once with some seeming meekness, and sobriety : Thrice did he justify him as a man in whom he had found no fault : Once he washed his hands in water before the multitude, to signify his guiltlessness of his innocent blood : Five times did he resist the rash violence of that blind zealous Council : What Professor now, or, perhaps, what Saint, would take that care and pains (that *Pilate* took for Christ) for the most innocent man manifestly injured ?

Pilate took care (for the *Pharisees* did not) not to credit Christ's false-accusers, and found them Lyars ; but Professors now (and, I am afraid, I may say, many sealed Saints) take little or no care how they credit false accusers, according to Scripture-Rule, *Deut.* 19. 16, 17, 18, 19. But they, by believing their lyes (they seeming to them devout and zealous) justify the wicked, and condemn the most innocent ; wherefore even *Pilate* (by whose wicked Sentence Christ was condemned and crucified) shall rise up in judgment and condemn many careless Modern Professors and Saints.

But the good *Samaritan* was faithfully careful to do all good works in a fourfold-conformity : He took care for him (saith the Text) and said to the Host, Take care of him. Go and do likewise, said Christ to all Saints and Professors in all Ages and Nations.

Lastly, Had the good *Samaritan* poured Wine & Oyl into the wounds of the Way-fairing man, had he bound up his Wounds ; had he also given him Money for his relief with

with a liberal hand, and had so left him; He had, no doubt, perished in the place, and had been re-exposed to Robbers to kill him outright for that money (for all times afford many Theeves, few *Samaritans*) Such careless care and helpless half-help had not exceeded the Righteousness and Mercy of *Locusts & Hypocrites*; And such pains and expences had but been the price (the blackest Simony) of exemption from performing good Works: For, *Simon* the Sorcerer, sought to purchase the gifts of the Holy Ghost with money; But double-minded men deceive themselves, and deceive others with far more depraved Simony, in seeking to purchase, by careless half-performances (not the gifts of the Holy Ghost, but) their exemption from them, or from bringing forth the fruits of them.

The Man of Sin is a man of mistakes and deceits; His coming and continuance was with all deceivableness; But this is the Master-piece of deceit (Saints scarce excepted) in that son of perdition, That his Members mistake the purchase of their exemption from good Manners, by half-performances, for true Christian-practice.

False sincerity (the Parent of half-performances) is the Fountain of Deceits in the Apostacy of Antichrist, and is, it self, a deficiency in the knowledg of that In-complex-truth of degree or quantity, and in conforming the Will to the knowledg of it: *Lovest thou me* (said Christ to *Peter*) *more than these*? That is; Than these Earthly or Wordly things: Covetous Professors deceive themselves, but can never be sincere, nor their practice more than half-performances.

Peter, lovest thou me (said Christ)? *Peter* reply'd, *Lord, thou knowest that I love thee.* Feed my sheep, said Christ.

And so he said thrice. Covetous professors can never be sincere, nor fit to feed Christ's sheep: For, Covetousness is quite contrary to sincerity, which is the Superlative degree in the quantity of love, pains, and expences to promote the Truth in Doctrine and Practice: Had *Peter* loved the things of this life as much as the living God, or as much as his Kingdom and the righteousness thereof, he had not been sincere, but an Hypocrite in his heart, and his Religious actions had been but Hypocritical half-performances.

Half-performances (or a constant falling short of the quantity of love, care, pains, or expences to practice good works) are the fruits and infallible Characters of Hypocrites, and do denote, in incult, barren Wilderness-Saints (that commonly perform such works) great want of sincerity.

Sincerity is a sufficient care, pains, and expence to perform good works in a fourfold conformity, and such practice is the express command of God, *Deut. 15. 7, 8. Thou shalt open thine hand wide to thy poor brother, and shalt surely lend him sufficient for his need: Thou shalt surely give him, and thine heart shall not be grieved, vers. 10.*

Shalt surely lend him sufficient] Sufficient care, pains and charge is the substance of sincerity, and the due measure of Right and Mercy, as we shewed in the foresaid examples of *Elisba* and the good Samaritan: But *Quantum deficit*, deficient care, pains, and charge, is the false measure of Impostors in the Apostacy of Antichrist; And the fruit of it, the deceitful price of exemption from the practice of good Manners: Almost all Professors, and many Saints, much deceive themselves by being of this or that Sect, or Church-Society, and, by being therein vainly confident; whereas a Sect signifies

nothing; But sincerity is the substance of true obedience.

Saul (so desperately deceitful are half-performances) paid a large price of exemption from obedience to God, and doing good to himself, his Country and Family: He went, saw, and overcame *Amaleck* as God commanded, brought away their best Cattle, &c. Who could (nor could he himself) imagine that more to please God could be done in that service? Nor scarce could *Samuel* beat him out of the strong confidence of that misbelief, But *Samuel* told him, that all that large price of exemption (for it seemed to exceed an half-performance) from true obedience, was as *Witchcraft and Rebellion*.

Why as Witchcraft? Because half-performances deceive unsealed Hypocrites more than Witchcraft, and would deceive (were it possible) the very *Elect*: But the practice of the good *Samaritan* is a perfect Patern in a fourfold conformity for all Men and Nations to follow, having due respect to all the Principles of right in it self; *A Quo, Quid, Cui, Quantum, Quoties*, &c. And such Works (and they only) are the sacred Harmony of the Harps of God.

And I looked, and lo, a Lamb stood upon Mount Sion, &c.] We shall (and so conclude the first Part of this Treatise) further enquire; First,

Who that Lamb is.

Secondly, What is here meant by Mount *Sion*.

Thirdly, Who those Harpers shall be.

Fourthly, Why they are called the first-fruits.

Fifthly, What is meant by those Harps of God.

And first,

That the Lamb on Mount *Sion* shall be Christ, is not doubted.

doubted (I suppose) nor deny'd by any : Not that Christ shall then stand , corporally , in his Hypostatical person there , or any where else upon Earth (either for 1000 years , or more , or less time) when these 144000 shall attend him ; But , by the Lamb , in this Text , is meant Christ's Substitutes (his reviv'd Witnesses , Religious Ministers and Magistrates) raised from the sleep of Spiritual Death to the Life of Animadvertency , and to mind to do right and shew mercy (after the Patern of the good *Samaritan*) in a fourfold Conformity , which only is Christian true practice : For , As *Michael* and his Angels are said to fight with the first Dragon , And to bind him , &c. *Ch.* 12. 7. *Ch.* 20. 2. It was *Michael's* Delegates and Substitutes (*Constantin* with his Armies and Officers) that fought (and not *Michael* personally and literally) on Earth ; So the Lamb , in the Text , upon Mount *Sion* , shall be his Witnesses and Representatives (Religious Kings and Ministers) standing firm (as upon Mount *Sion*) upon lasting Principles of sound Faith and good Manners : Nor was it God and Christ literally (but the said Substitutes with their Successors) that reigned on Earth , when the 1000 years began , *Ch.* 12. 10. Nor shall God and the Lamb literally (but their Representatives) be the Temple in the conscript-City of God , *Ch.* 21. 22.

Secondly , We shall further enquire who this conscript-number (that shall accompany the Lamb) shall be , and see wherein they differ from Locusts and Hypocrites. And first , They clearly appear to be the Gospel-Church (after her Wildethness-Pilgrimage) brought to , and built upon immoveable Foundations of Truth and Peace : For two Texts , in one and the same Chapter , expressly tell us , That the Woman fled into the Wilderness , and was

was to remain there at least 1266 dayes (dayes annual) which are 1260 years, *Ch. 12. 8, 14.* And (the duration of that Desert-condition by her finished) we find her (immediately , or very soon after) firmly seated upon Mount Sion : And it is well known to all , that know any thing , that Mount Sion was never in the Wilderness, *Ch. 11. 11, 13, 15. Ch. 13. 18. Ch. 14. 1.*

That Mount was the Type-Seat of true Worship ; This the Antitype : That for a time ; This till time be no more : That was literal ; This shall be Spiritual : To wit, Lasting and inviolable Principles of true Faith and good Manners , whereon the Gospel-Church (firmly built) shall perform true obedience to God , and good Works to Men in a fourfold conformity.

Therefore, Locusts and Hypocrites can be none of this conscript-company ; their Harps of pride, strife, and ignorance (if such Instruments can be called Harps) sound forth rash and foolish questions , cavils and impug-nations against that which is right ; Their works (and true Saints, too oft, practice the same) are torn Sacri-fices, clypt fragments , half-performances , good begin-nings never finished, works of negligence , and careles forgetfulness, or wicked exemptions from good works : They scatter some fragments (the worst Simony) to be rid of doing good, whiles they relieve the poor, reward the well-deserving, but strengthen not their hands (as *Sodom* did not) by relieving or rewarding of them : Their works (not performed in a fourfold conformity) are contrary to the Patern in the Mount, and the practice of the good *Samaritan* ; Therefore (being laid in the ballance) they are ever found wanting.

This company (*having the Name of God in their fore-heads*) may be called, *Cætus Virgineus, vel Chorus inconta-minatus.*

minatus, the Virgin or undefiled company; *These were not defiled with women* (saith the Text) *for they were Virgins*, vers. 4. They seem to differ from the *Profuga* or sealed Church, only, as Christ, transfigured in the Mount, differed from what he was before: Christ in the Mount, was not another man, but a Man (the same Christ) of another manner; So these 14,000, conscript in the Mount, shall be the same Gospel-Church, that was sealed before, that fled into the Wilderness, and was sed there for 1260 years; Not, for matter, another Church, but a Church of other manners, transfigured as it were, in the Mount of God, and not floating (as the Ark in the flood) upon unstable waters; not driven to and fro with every wind of false Doctrine and different Opinion; not broken by proud Billows of swelling Schisms and Subdivisions, but shall be immovably fixt (like the Ark at last) upon a sure Rock which can never be shaken.

Many rich, Prophetick-promises to the Gospel-Church are held forth in the 7th Chapter from the ninth verse to the end; But those manifold promises of the richest mercies seem to be made, chiefly to the conscript-Church; and were not so fully fulfilled to the sealed servants of God in that Chapter; For, after the sealing of them, the Text saith; *After this I beheld, and loe, a great multitude*, &c. vers. 9. For, as God did not begin to smite *Egypt* with the Plagues of Excision, till his people were first sealed, in the Fronts or Door-posts of their habitations, with the blood of the Lamb, *Exod*, 12. So these (their penultimate Antitype) were first sealed in their foreheads before God smote Imperial and Apostate *Rome* about the beginning of the fifth Century: But, as his Prototype sealed
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servants (the people of *Israel*) finished forty two journeys in the literal Wilderness ; So these sealed servants of God in the 7th Chapter , were to fulfill forty two moneths Prophetical (1260 years) in the Spiritual Wilderness, before they should stand with the Lamb upon Mount *Sion*, Ch. 11.2. Ch. 12.6. 14. Ch. 13.5.

That Type-Wilderness was the place of provocation, wherein those (in a figure sealed) servants of God (erring in their hearts, and not knowing the wayes of God) provoked him to anger , and they all perished in that place for their provocations ; That Type-Desert was a literal , local, barren part of the World : But this Anti-type-wilderness is less literal, more spiritual, no less barren in good works, and is (in the Aggregate of it) the whole World : For, the Prototype , Apostate-Church was driven out of Paradise into the barren World , that brought forth (as a curse laid upon it) Bryars and Thorns : And the Antitype revolted Woman (the Gospel-Church) fled from Heaven (her Primitive stations) and was driven thence into the Wilderness (this wicked World) where evil Beasts (Heathens, Hereticks, and proud and blind Hypocrites) in habit, and which is an inextricable Labyrinth of investigable intanglements, and wayes all overgrown with the Briers and Thorns of the Cares and Pride of this life ; A place where the sealed servants of God habituate themselves to err in their hearts , and to be ignorant of his ways with all confidence, and continually provoke him to anger. But,

The Gospel-Church was not to continue scattered over all this Spiritual Wilderness, but to be more strictly confined, for 1260 years, to her more peculiar place there, prepared of God.

The place prepared in the literal Wilderness,

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was *Egypt*, as we shall, in the sequel, fully shew.

Another Prophetick-place prepared of God (and that more Mystical) was the Apostate body of *Israel*, or they in their journeys and places of their pitching their Tents ; For all *Israel* above twenty years old (about four excepted) fell away (when the faithless Spies brought evil reports upon the Land of Promise) from Faith and Obedience : That Apostate body was a place prepared of God to preserve his truly sealed servants : So the Papal-Apostacy, and her subdivisions (such at least as held the *Homousian* Faith) were the Antitype-place prepared of God to preserve his truly sealed servants for 1260 years.

But these 144000, upon Mount *Sion*, shall not need any place prepared in the Wilderness, to preserve them, because they themselves shall not be there ; Nor shall they need a body of Death (the body of the Apostacy of Antichrist) to preserve (as the Fish did *Jonah*) their lives from death ; But they shall have the Name of God written in their foreheads ; And that name (true practice in a fourfold conformity) shall be a strong Tower to defend them from all distresses : Nor shall that Name of God (the vivid practice of the power of Godliness) be an Anchor in a storm, but an impregnable Rock, above all Seas, which storms can never reach.

Paul's Ship, wherein he sailed, was long driven to and fro ; dash't with impetuous storms, at last split in pieces ; The passengers got its brokenboards to bring them to shore ; And the Profuga, Gospel-Church, that fled from the Serpent for 1260 years, hath been long driven (too much like *Paul's* ship) to and fro, broken with violent storms, and is now ready (by dashing billows of dissenting brethren) to split in pieces.

But

But these 144000 upon Mount *Sion* shall not need to fear Sea-storms of tribulations, or persecutions, because *there shall be no more Sea*, saith the Text, Chapter 21. 1.

No more Sea] That is, No more coaltern persecutions betwixt Professors of different persuasions, nor tempestuous dashings of civil Divisions, nor any more distresses (as formerly) for faithless disobedience: So the whole World, in time of the flood, was a stormy-Sea, wherein the Ark (the Prototype-Church) was driven; But, when it rested on *Ararat*, there was no more Sea of dashing billows against that weather-beaten Type; And so the sealed, Wilderness-Church, hath been driven to and fro (though her first 800 years were more favourable) for about 1260 years, as in a troubled Sea; But, when she shall arrive upon Mount *Sion*, there shall be no more Sea: *Righteousness delivereth from death*; But her righteousness of a four-fold conformity (which only is the fruit of true Faith) shall deliver her from all future Sea-storms and Shipwracks.

But this righteousness is much more difficult to be done, than the righteousness of formal Professors, and far different from the promiscuous, clypt, and defalked righteousness of such true Saints, whose Harps are ever out of tune. For,

Formalists and Hypocrites (nor are true Saints free from this fault) really imagine, that the way to work true Gospel-righteousness is obvious to any; Every man (they think) may do it without much direction for any difficulty therein: The ground of this, almost general, misconceit is this; They mistake the deceiverableness of unrighteousness for the Righteousness of Saints, and the Gold-like Crowns of Locusts for the

Name of the living God written in the foreheads of his servants ; And this righteousness (mistaken for true) is most easie to be done by the most indocible : Its most easie for men to pretend Religion , and practise none ; To profess to witness the Truth and testifie lies in words and works ; or to witness it in both with those delays , and such slackness or partiality , that it profits none ; To take much care to come to the knowledge of the Truth in the Doctrine of Faith and Manners , and be deceived , but not to come to the knowledge of the Truth in practice , that they may be saved : This is *Doctrina de-docenda* , Doctrine to be learn't at least to better ends.

To pass heady censures , and practise actions of precipitate rashness , which even Heathens abhor , is (as bestial) abhorred of God : Our Law (said an Heathen) condemns no man unheard ; But corrupt , careless , true Christians , can , and commonly do , condemn (*Indictâ causâ , inaudito viro*) any man or thing unseen and unheard : But no Law , Literature , nor Religion , nor strict Profession , nor sound Doctrine ; No Gifts nor Parts can bind or debar unsealed evil-Beasts from this barbarous frenzy , which the Laws , even of wicked Heathens , allow not ; and which makes men more brutish than the worst Heathens : This desperate wickedness of barbarous folly (so easie it is to be learn't) is little less frequent , nor less esteemed for true Righteousness , than it was by the Pharisees , who (by this temerity of blind Hypocrisie) condemned and crucified the King of Righteousness.

But the Righteousness of this *Chorus Virgineus* (contrary to the Crowns of Locusts , deceits of Hypocrites , and the dangerous diversions of corrupt , careless , true Christi-

Christians) shall be (as the Text infers) every way conform to that which is right : Therefore it must be (for *difficilia quæ pulcra*) far more difficult to be attained and practised.

These were not defiled with women (saith the Text) for they are *Virgins* : That is ; They shall not pollute themselves with the false Doctrines and foolish Opinions of Erroneous Professors , nor espouse their works : Their works shall not be (like the fruits of Formalists) withered for want of Rain , nor blasted with the Wind , but be good and perfect fruits of a fourfold conformity , well-pleasing to God , and profitable to Man ; For , so their site , position , and number import : We find them not wandering in the Wilderness , nor sitting under shadows of Death , as they did before , when the Woman fled into the Wilderness , and her Witnesses were killed for 1260 years , *Revel. 12. 6, 14. Ch. 11. 7, 9, 11.* But we find them situate and built (standing no doubt , after the Patern of the Lamb) upon Mount *Sion* , where *Solomons* Temple was built , and so the Antitype of it , *Ch. 14. 1.* For ,

We find their number to be 144000 , *Ch. 14. 1, 3.* And the quadrate dimensions of *Solomons* Temple were 144000 Cubits , thus cast up .

Its length (60 Cubits) multiply'd by its breadth (20 Cubits) makes its product 1200 Cubits , which multiply'd by 30 Cubits (the heighth of it) makes 36000 Cubits , whose square is 144000 Cubits ; And we find this sacred company to be 144000 , & to stand upon Mount *Sion* : That is , To be the Antitype of *Solomons* Temple , or the true Gospel-Church returned out of the Wilderness and turned back to obedience : That is , To have the Name of the Father of the Lamb written in their

their foreheads : which necessarily infers , That this *Cæ-
tus Virgineus* must needs be , *Chorus Agni* , the Church
of Christ : That is , The City of God re-built upon
Mount *Sion* : To wit ; upon inviolable Principles of
Truth in Faith and Manners. For,

Secondly, Both their number and position imports a
Quadruplex-conformity in practice : For *this City* (saith
the Text) *lieth four-square* in 12000 furlongs, *Ch. 21.16.*
Its Quadrate Dimensions (it's so easie and evident, that
it needs no casting up) are 144000 furlongs ; which
principally imports , That the Righteousness of this
Chorus incontaminatus should be of a Quadruplex-con-
formity , or every way conform to that which is Right
in it self ; A righteousness of arduous industry and ac-
quisition , directly contrary to the Goldlike-Crowns
and deceits of Locusts and Hypocrites.

Thirdly, *The Name of God shall be in the foreheads of his
servants* (the inhabitants of this holy City)saith the Text,
*Chap. 22.4. And his Name shall be written in the fore-
heads of these 144000, Ch. 14.1.* Therefore, these 144000
shall be that City of God. I omit , for brevity , many
other comparities betwixt this conscript 144000, *Ch. 14.
and the holy City, Ch. 21.*

The Position of the Prototype twelve Tribes about
the Tabernacle was in a fourfold figure ; And their An-
titype ; this 144000 (*Ch. 14.*) are of a square number ;
And the holy City , *Ch. 21.* is to be both of a quadrate
number and figure ; And this fourfold congruity be-
twixt both (in their number , in the Name of God , in
the place of that Name , and in their quadrate position)
signally proves that these 144000 (*Ch. 14.*) shall be
the same City of God , *Ch. 21.* And likewise that the
practice of that quadrate polity (for such as the Tree is,
such

such is the Fruit) shall be a righteousness of a quadruplex or fourfold conformity, which only (or what tends thereunto) is substantial and true Righteousness; All other is but deceits.

We have already shown who that Lamb upon Mount Sion, shall be.

Secondly, Who these conscript first-fruits, that shall attend him, are to be. And,

Thirdly, We shall further enquire, why this conscript-company is called, *The first-fruits redeemed*, &c. Or from what, and for what they shall be so redeemed? And first from what they shall be redeemed; To which I answer: They shall be redeemed from doing the works of Heathens and Hypocrites, that are contrary to Gospel-rule; And from those obscure, commixt works of proud, careless, true Christians, that are inconform to Christs Commands, and render them (though true Saints) doubtful to themselves and others whether they be such or nor.

Secondly, We shall enquire; for what they should be thus redeemed? The Text, expressly answers this demand in these words: *These are the first-fruits*: That is, They should be thus redeemed to be the first-fruits, or foregoing examples for all Ages to follow: To wit; To draw the Nations (both Heathens, Sects, and Saints) to practise good works, conform to that which is right in it self: For the works of *Hypocrites* have no power to draw others to practise sincere obedience, because they (by their works) give not, nor can give any good examples for *Papists*, *Jews*, or *Turks* to follow. Nor can careless, true Christians, corrupt in Manners, draw others, nor be drawn without those first-fruits, for them to run after their examples: Therefore,
All

All *Sects* and *Nations* (without these first-fruits, and the Lamb for their Patern) must remain (*statu quo prius*) ever unconverted , never truly united ; but be as they are and long have been ; Or be (if that be possible) worse than ever they were : *Sic subito deterrius, deteriora si sint, sequentur Sæcula* : For, corrupt, careless, slothful, true Christians cannot run, nor draw others to run the ways of Gods Commands : They (though their Doctrine were most sound, they strict, and devout, their gifts great and many) have more need to be drawn, than power to draw others by their examples : Their drawing is rather a drawing back of themselves , and a with-holding of others from pressing forwards : For, the proud, covetous, careless, conversations of such true Saints have no attractive force to good , draw forceably to evil : Their slothful pains of careless Levity, Pride and Avarice are usually fond , and rash impugnations of censorious ignorance against the practice of that which is right : Therefore the secret and scarce discerned Graces of such true Saints are too feeble to draw others by solid Doctrine or depth of Knowledge which they never seek after ; Or by good examples, which they never give : These are no attractive first-fruits , though they may (in due time) be drawn by them. But

The Righteousness of these first fruits shall be (opposite to the works of darkness) *Iustitia manifesta*, works of Light, made thereby manifest , and (for that cause) forceable to draw the *Nations* (*Men, Sects* and *Saints*) to God, and to bind the attentive ears of all to hearken and obey by its delicious harmony.

Nor shall that sacred company serve for Paternus of practice to posterity , but be *Gnomon judicij vel Norma judicandi*, the Rule of Right Judgment to all Saints, Sects.

Sects, and *Professors* that pretend to extraordinary gifts of the Spirit of God, and to be endowed with power from above, above their brethren of present or former times : Such may try and judge themselves, and discern and be discerned by others (in a very large measure) whether they be led by the spirit of delusion, or by the Spirit of Truth and Sobriety : For, The Gospel-Church was to be in the Wilderness (veiled in great obscurity, involved in great distresses, and decaying daily in Graces) for 1260 years, and until these first-fruits (her Offspring) should begin to stand upon Mount *Sion* : Therefore, all *Sects* and *Professors*, that pretend to be endowed, extraordinarily, with Gifts and Power from above before this time expire, appear, inevitably, and may appear to themselves (by undeniable Record of Sacred Scripture) to be, so far *Impostors*, and *Seducers* of others : For (if the first-fruits are, in future, to come, then) these pretenders (incult, and careless of true Christian practice) cannot be *the first-fruits* for others to follow : Such Professors cry up (with vain acclamations) old Errors and Deceits, for new Lights; and are, so far, found lyars. We shall now enquire,

Fourthly, What is here meant by Mount *Sion* in the Text ? Its Type had its higher and lower parts : Its higher part contained *Moriab*, *Sion* and *Calvary* : On *Moriab* stood the Temple ; On *Sion* was the Tower and City of *David* ; On *Calvary* was Christ crucified : *Jerusalem* was built on the lower part of it : The upper and lower parts had the denomination (from its highest part) of Mount *Sion*.

Sion and *Sinai* are *Synantitheses*, or directly contrary ; So was the Wilderness and the Land of Promise. As *Jerusalem* was the *Metropolis* of the Land of promise,

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and

and *Sion* the chief place of note therein; So *Sinai* was the Head and Symbole of the barren Wilderness: Their disparities appear thus expressly from the Text.

Tell me (saith the Apostle) Do ye not hear the Law? for it is written, That Abraham had two sons, the one by the Bond-Maid, the other by a Free-Woman: which things are an Allegory; For these are the two Covenants: The one from Mount Sinai, which is Hagar, and engendreth to bondage: But he of the Free-woman was by Promise: And Jerusalem above (the Mother of us all) is free.

The Mother of us all.] That is, of all *Sarah's* Seed, the sons of promise: Wherefore *Sion* and *Sinai* (as Types) differed, as *Hagar* and *Sarah*; as the two Covenants, as Grace and the Law, Life and Death, Bondage and Freedom.

Type-*Sion* was a threefold foundation (the substructure of the Temple, of the City of God, of the City of *David*) Thither the twelve Tribes came to keep the Passover: Therefore, Type-*Sion* was a Figure of the Foundation of the Church of God, and a literal place; But Spiritual-*Sion* (no literal place) shall be the Antitype-foundation of the Gospel-Church: For the Lamb, and with him 144000, having his Fathers Name written in their foreheads, shall stand there, *Ch. 14. 1.*

The Foundation of the Church of God is transcendent.

Secondly, Derivative.

The Transcendent Substructure is, *Deus in Christo pacatus*, God reconcil'd in Christ: This Foundation (the Rock and Pillar of Truth from eternity) stands for ever.

The Derivative Foundation of the Gospel-Church is the knowledge and love of the Truth, or a fruitful Faith

Faith in the Promises of God through Christ : Christ said to his Disciples , *But who say ye that I am ? Peter said , Thou art Christ the Son of the living God. Jesus answered , Thou art Peter, and upon this Rock will I build my Church, Matth. 16. 15.* This Derivative foundation of the Gospel-Church was the Faith which *Peter* confessed; and it had respect to, and was built upon that first and transcendent Foundation : This Derivative Foundation (a living and fruitful Faith) shall be that Mount *Sion*, (Ch. 14.) where those conscript 144000 (the Antitype of *Solomons Temple*) shall stand , and whereon the City of God shall be built, *Chap. 21. 2.* The Prophetick-promises are exprefs, and the Texts full and clear that prove it ; which notwithstanding , many may object and say , That this Foundation was laid long before.

The Assertion I confess, and grant that this foundation was laid long before, even in the Primitive times : But a falling away was to come, and a departing from the Faith, *1 Thess. 2. 1 Tim. 4. 1.* For the Church (at least in a very large measure) forsook the Rock of her safety (the Foundation of her standing) fell from Heaven (where she stood) and fled into the Wilderness for 1260 years, *Revel. 12. 1, 6, 14.* So the Prototype-Church (*Jacobs family*) fell away, departed out of the Land of Promise, fled into the Wilderness, and into her place there prepared of God : To wit, *Egypt* (the most barren place in that Wilderness, were it not miraculously prepared of God, and as it were in the middle of it) and returning thence, through part of the Wilderness, turned aside there also ; They were then far remote, and long removed from the Type-foundation (*Sion* literal) where *Abraham* would have offered his

son, *Melchizedek* was King of Righteousness, and where the Lord was twice seen in abundant Grace and Mercy.

So their Antitype (the Gospel-Church) was long removed (as aforesaid) into the *Spiritual Wilderness*, from the foundation of her standing : But as many of the captives carried to *Babylon*, were mindful of *Sion*, and would not forget *Jerusalem*, *Psal.* 137. 5, 6. So some of the faithful servants of God in the Gospel-Church, have had some weak desires of *Sions* welfare, and are somewhat (though very little) mindful of their first foundation: But (may some say) this foundation (Faith in the Promises) stands still firm.

I Answer, *Sion* stood (after the City and Temple, built upon it, were turned to ashes) but it was left desolate, the living were departed, the dead only and the slain were left there, as the *Lamentations* declare at large.

And so the Faith of the Antitype revolted-Church, in the *Spiritual Wilderness*, was, and is a desolate Faith, a Faith fruitless (or far from being fruitful) in the practice of good Manners, and, at least, drawing near to a dead Faith; and therefore no way fit to be the Foundation of the Gospel-Church adorned to be the Lambs Bride, *Ch.* 21. 9.

But Antitype-*Sion* shall be a fruitful Foundation, a living Faith, giving life to the City of God that shall be built thereon : For, *Such as the Tree is, such is the Fruit;* and such as this Foundation, shall be the Superstructure upon it : But these 144000 (the Antitype of *Solomons* Temple built thereon) shall be undefiled and without fault, saith the Text, *vers.* 4. 5. That is, Their Righteousness shall be so perfect in a fourfold conformity (but

(*but there is no man that sinneth not, 1 Kings 8. 4, 6.*) that it shall be a sweet Savour and a Sacrifice well-pleasing to God : But the Faith of the Gospel, Wilderness-Church is (as was that of her Prototype) a barren faith , affording very little fruit to Gods glory, or the good of men. The Witnesses (we read) were to be killed ; And this faith is much after the manner of the Carcasses of those killed Witnesses ; And, indeed, their Carcasses was such a Faith (a dead or dying faith) having some small, insensible, and almost unperceivable true life : For, *Faith without Works* (saith the Apostle) *is dead*, a Carcass of Christian Profession without power, *James 2. 17, 20.* And such a Carcass of the killed Witnesses (or somewhat like it) the Spiritual *Gentiles* kept unburied to be a foundation to build the Apostacy of *Antichrist* upon , and it's the *Pillars* of it to support it : Nor are inanimadversive, clypt, inconform half-performances any fruits of a living, but the deceits of a dead faith : Such a faith, Such a fruitless foundation is *Sinai*, not Mount *Sion* , and most unfit to be the Substructure of the Church of the living God ; Nor can it procure his favour, but his anger or enmity , for so * *Sinai* signifies. There-^{* *Issid.*}fore was God angry forty years with the Type, Wilderness-Church , and swore in his wrath *that they should not enter into his rest* : So the Antitype-Wilderness is the place or dispensation of Gods heavy anger and sore displeasure even against his own Church and People ; because (saith he of the Figure of these) *they do always err in their hearts, and have not known my ways,* Heb. 3. 10.

Do always err, &c.] Their Antitype also err always, because they are ever inanimadversive, and mind not (or mind not much) what they say or do. One said of the troubled.

troubled Sea, *Nil hic nisi Pontus, & Æther*; So may we say of the dead faith of this Spiritual, dreadful Wilderness; There is nothing there but errors in mens imaginations, and little else in the hearts and hands of Saints: For the fruits of a dying or desert-faith are (through brutish inadvertency) erring imaginations, ignorant animosities, Schisms, deceits in Opinions, and mistakes in Manners. A dead faith (the foundation of the Apostacy of Antichrist) is threefold, or subsists of three parts.

First, Inanimadvertency.

Secondly, Ignorance, or erroneous knowledge, which the Apostle calls, *Science, falsely so called*, 1 Tim. 6. 20. From these two proceeds the love of a Lye. And these three constitute a fruitless dead faith. And

Secondly, Antitype-*Sion* (or a fruitful living Faith, the Derivative Foundation of the Church of God) is also threefold, or subsists of three parts.

First, Animadvertency.

Secondly, true Knowledge; and from these two proceeds Love, the life of a fruitful living Faith: For Knowledge comes by animadvertency, and from both springs Love, the life of Faith.

And I looked, and lo, &c.] Animadvertency is the Root of Faith; Knowledge the Eye of it; Love is the Life thereof: But a dead faith Acts, and looks not; Censures, and sees not; Reads, and minds not, or (with an evil Eye) minds amiss, mistakes pieces and fragments of good Works for perfect Obedience, and deceits for Truth: no better fruits must they expect that make a dead faith the foundation of their Works, and the substructure of the Church of God.

Break off thy sins (said Daniel) by righteousness, and thine iniqui-

iniquities, by shewing mercy to the poor: if it may be a lessening of thy tranquillity: Nebuchadnezzar, no doubt, did as *Daniel* directed: But it's not a careless, clypt Righteousness of a dead faith, nor half-performed mercy to the poor, that can secure *Professors, Saints, States, or Churches* from dreadful Calamities: He was driven (as a man without Rule or Reason) from amongst men, and his dwelling was (as in a Wilderness) with the Beasts of the field, till twice 1260 days past over him: His Faith was a Wilderness dead Faith, bringing fruits forth by halves.

The dreadful evils of the barren Desert (*Literal and Spiritual*) and the contrary benefits and blessings of *Sion* (in Type and Antitype) may briefly appear from the fastings of *Moses, Eliab, and Christ, forty days in the wilderness*: The time was above forty days, and perhaps, about 42 days, conform to 42 moneths *Prophetical*, which was the time that the Gospel-Church should fulfil in her place in the *Spiritual Wilderness*, Chap. 12. 6, 14. Ch. 13. 5. For Christ had finished 40 days fasting before the Devil began to assail him with his fiercest temptations, *Matth. 4. 2.* So *Eliab* took one days journey into the Wilderness, and was miraculously fed there before he fasted 40 days, *1 King. 19. 4.* And *Moses* fasted 40 days and 40 nights, before God gave him the Tables of the Covenant, *Dent. 9. 11.* Forty days and forty nights (*rotunditatis gratiâ*, or as a round number) are express, but the whole time of the fastings of all the three appears to be longer: That time was an abbreviated adumbration of the Gospel-Churches continuance in the Antitype-wilderness; and what they did or suffered, in that time there, prefigured, *Prophetically*, the state of the *Profuga-Church*. And first,

Moses.

Moses fasted, two several times, 40 days ; and when he had finished his first 40 days in *Horeb* , he found *Israel* (more degenerate in Manners and Opinions than they had been before) *worshipping a Calf* , Deut. 9. 12. So the Gospel-Church and Professors (having now near finished their *Wilderness-Pilgrimage*) are so far from being nearer to Mount *Sion* , that they are much more erring in their hearts, and ignorant of the ways of God ; More abundant in mistaking evil Manners for good Works, and more blindly Superstitious in *Worshipping* (*as Israel did a Calf*) the works of their own hands.

The works of their hands , Revel. 9. 20.] And what are those works ? I Answer, All careless, deficient, long-delayed, or half-performed works of mercy and equity, are (though wrought by Saints) *the works of mens hands* , which God abhors : Such much more are the works of all Saints and Professors that mistake (their *Cui*) persons or things whom they misintend to right or promote.

We are debtors (saith the Apostle) *not to the flesh to live thereafter* , Rom. 8. 12. But this is the misery of Modern times, that all men (and Saints for the most part) mistake their Creditors, and mind not to whom they themselves are Debtors : For the miserable, *Wilderness-Christians* are all Debtors, and owe almost all they have to themselves ; little or nothing to their neighbours, to whom, what is part of their due they pay (*as the Pharisees did*) to their own *Profelytes* , *Kin* , *Friends* , or *Members* of their own *Societies* ; But to things profitable and honest, and to the pursuers of such things, they find nothing (or the least part) due , and accordingly repay them : These are Debtors (be they never so *Spiritual*)

ritual) to the flesh, and these their fruits (*the works of their own wicked hands*) are worshiped almost by all, as *Israel* (when *Moses* had finished his 40. days fasting) were found worshipping a Calf.

No less wicked are the Works of the hands of *Hypocrites*, that make the Witnesses the *Cui* of their condemnation, and false accusers, forgers of lyes (through their indulgent, or not diligent examining of them) their *Cui* of Credit and Reputation: For this cause multitudes of blind, zealous, careless Professors readily give credit to, and capitulate with the greatest Impostors against the injured most innocent: This practice is the power of the Prince of darkness in the Mystery of iniquity, whereby he crucifies Christ Mystical, and kills his Witnesses in the Spiritual wilderness.

Secondly, *Elijah* wandered, and fasted forty days in the dreadful Wilderness; and (when he had finished that sore travel) he was so far from Mount *Sion*, that he was got to *Horeb*, quite contrary to it; So the Gospel-wandering Saints and Professors (having almost finished their much more sore travel in a far more troublesome Wilderness) are so far from drawing near to Mount *Sion*, that they are come to *Horeb*; So horrible are the mistakes and deceits of these men and times. But how and when did *Elijah* begin his Eremite-travel?

I Answer, He fled for his life from *Jezabel*, as his Antitype (the Gospel-Church) fled from the second Dragon, but, indeed, at first, from both combined, *Ch.* 12. 6, 14. He came to *Beerseba*, where he left his servant; There and then he began his Prophetick-Pilgrimage: For he travelled thence one days journey into the Wilderness; lay down and slept under a Juniper

per-Tree : There , an Angel (touching him) awaked him, and bid him eat and drink : He lay down again , and the Angel (touching him the second time) bid him eat and drink : So Christ commanded his Disciples to watch and pray , and, coming the first time , found them asleep ; So did he three times, and said, *Now sleep on.* *Eliab* so sleeping, and the Disciples sleeping three times as aforesaid, Prophetically prefigured the sleepy disposition of the Gospel-Church and Saints in the Spiritual Wilderness. And what is sleep ?

Sleep is a Mirroure of false Idea's , wherein all the Imaginations of men are vain Visions , and the things and actions which they dream they see, or do , are not in the least, the same; not seen, nor done indeed : So the Antitype-Hermitage of the Gospel-Churches aberrations is a large Vally of vain Vision, where Saints and Professors wander in darkness, and live (if such may be said to live) in a deep Lethargy of forgetfulness ; forget the manner how to shew Mercy, keep Faith , or practise Right ; But dream they see what indeed they see not, and do what, in deed, they do not ; mistaking morose , long-delay'd, half-performed good works (the Imposturous deceits of Antichrist) for true Christian practice : But, *Sion* signifies (not a sleepy Couch, but) a Watch-Tower, and shall afford a clear Prospect ; where Men and Saints (awaked from sleep, revived from death) shall see a far off, right Idea's, real Substances, and practise according to Right Representations.

Thirdly, *Christ was led of the Spirit into the Wilderness to be tempted of the Devil ; There he fasted forty dayes, and forty nights ;* Then , and not till then , did the Devil fiercely assault him with his fiery Darts : which shews that the Gospel-Church and Saints should sustain the
forest

forest brunts, and sharpest assaults of dangerous tryals and temptations about the end of her and their Wilderness-Pilgrimage.

Satans first inducement was to sensuality : Most Men, and most Professors fall into, and fall by, this temptation of the Devil ; And many, without his tempting, can be drawn away of their own lusts and enticed : But Christ was far from being brought to practise this Pollution, or being otherwise drawn or inticed.

Secondly, The Devil (taking him into an high Mountain) tempted him to worldly covetousness, *Luke 4. 5.* This is the deplorable state, and desperate condition of Saints and Professors in the Spiritual Wilderness ; That they are, there, alway subject to be haled by the hands of the Devil, to be tempted by him to their own destruction.

Lastly, The Devil (tempting him to Spiritual Pride) *set him upon a Pinnacle of the Temple* : The Temple was built upon Mount *Moriah*, that was part of *Sion* ; There the Devil departed ; There Christ overcame the Devil ; To intimate to all Ages, That when the Gospel-Church and Saints shall arrive unto, and be built upon Mount *Sion*, (to wit, upon the lasting Foundation of a fruitful and living Faith) then the fiery Darts of the Devil shall be spent ; Then shall she be ever Victrix, and they overcome the Devil. For,

Secondly, The Prototype-Desert was, as it were, more peculiarly under the Devils jurisdiction : There he tempted our blessed Saviour ; There Type-*Israel* tempted and provoked God to wrath : Such is the Antitype and Spiritual Wilderness, much more ; For that is the place where the *seven Vials full of the plagues and wrath of God, were to be poured forth, for above 1260 years*

upon Gospel Apostate-*Israel*, for her continual provocations, *Rev.* 15. 1. *Ch.* 16. 1.

But God chose Mount *Sion* which he loved; For, in *Salem* is his Tabernacle, his dwelling place in *Sion*, *Psal.* 76. 2. *Psal.* 78. 68. That is, God chose, loved, and dwelt in literal *Sion* by a Prophetick-Adumbration; but shall chuse, love and dwell (unto all after-Ages) in Spiritual *Sion* by a much more manifest, and real love, power, and presence, *Revel.* 14. 1. *Ch.* 21. 3. *Ch.* 22. 3, 4. Because.

Thirdly, From *Horeb* (part of *Sinai*) was *Sin* (from the Law there given) made exceeding sinful: But in *Moriab* (part of *Sion*) did the Lamb of God (by the Sacrifice of himself) take away the sins of the World: But the efficacy of the satisfaction of that Sacrifice shall be principally illustrated and manifested to all Ages, in Spiritual *Sion*, where the Conscript-Church is called, The first-fruits redeemed unto God, and to the Lamb, *Ch.* 14. 1, 3. Where its manifest from these express Texts, that the Hermite-Churche's arrival in Spiritual *Sion* is (contrary to the careless inadvertency of formal true Saints and Professors) accounted, (and so called) matter of Redemption.

Redemption (the price and fruit of Christs Blood) was wrought in *Sion*; He first brought it forth, planted it there; Thence it was disseminated into many Nations, where it brought forth its first-fruits: That Primitive dispensation was the Gospel-Churches Spring, succeeded by a short Summer; For both expired soon after the year 400: Then a sharp Winter, and a dark Night began to surprize that Royal Plant, wherein it continued in much like condition to that Tree in *Daniel* (and, indeed, was shadowed by it) that was hewn down,

down, had its Branches cut, its Leaves shaken off, its Fruits scattered, till seven times past over it, as they shall over this, *Dan. 4. 16. Revel. 10. 7. Ch. 11. 15.* This Royal Plant (those Times and that Winter of Tempests over-past) shall be (by the Lamb) replanted (not as at first in literal *Sion*, but) in *Sion* Spiritual, and shall again bring forth the first-fruits, redeemed from the Earth to God and to the Lamb, *Ch. 14. 1, 3, 4.*

Fourthly, Both the Legal and Gospel-Churches, in the Literal and Spiritual Wildernesses, *provoked the most High, Psal. 78. 17.* Then, *was his wrath kindled against his people, insomuch that he abhorred his own inheritance: Therefore he consumed their days in vanity, and their years in trouble, Vers. 33. Psal. 80. 40.*

Consumed their days in vanity, &c.] How in vanity? The true Gospel-witnesses had power to Prophecie 1260 years in Sackcloth, *Vers. 3.* And what was the power of that Prophecie? They had, thereby power to *shut Heaven that it should not rain in the days of their Prophecie, and to smite the Earth with all Plagues, Vers. 6.* that is, Power to render the Antichristian World inexcusable, to make their sins exceeding sinful, their plagues insufferable: *At quando Messis?* What Reformation of mistakes in Manners? What information against Errors in Opinions? where are the first-fruits? And what's more vain? Therefore God lifted up his hand against his inheritance to overthrow them in the Wilderness, *consumed their dayes in vanity, their years in trouble, Rev. 11. 2, 7. Ch. 12. 15, 17.* But God shall wipe away all tears from their eyes in Spiritual *Sion*, *Ch. 7. 17. Ch. 21. 4.* rectifie their Judgments, reform their Manners, and render them undefiled, and without fault in his sight, *Ch. 14. 4, 5.* But

Fifthly,

Fifthly, Great was the cause when God complained of his own people in the Desert; That they provoked him to swear in his wrath, that they should not enter into his rest: And what was the cause of such great wrath? Because (saith he) *they always erred in their hearts, and have not known my ways.*

They always erred, &c.] *Et quid error mentis?* what's an error of the Heart, or rather what, and how many are the Errors of the Hearts of Professors (Saints not excepted) in the Spiritual Wilderness?

Had they utterance (and indeed they have that) they might answer for themselves, and say, *My Name is Legion, for we are many*; So many are the Errors of the Hearts of men, that they are (as also their Prophetick-Type predicted) continual and universal, scarce admitting any limitation; So, *God saw that the wickedness of man was great in the Earth* (towards the end of the Old World) and *that every imagination of the thoughts of his heart was evil continually*, Gen. 6. 5. The limitation or exception was only of one or two men, ver. 8.

So all *Israel* (in the Type-Wilderness, two or four only excepted) *had corrupted their ways*, were slain away from Faith and Obedience; And so Gospel-*Israel* (especially towards the end of her Wilderness aberration) hath so corrupted her ways, that scarce may Faith be found: And they (very few excepted) always err, not caring to know the ways of God. And wherein are *all the imaginations of their hearts thus only evil continually*?

It's a continual Error in the Hearts of Men and Saints, to imagine that a careless, shallow, trivial knowledge, and like practice is sufficient to please God, and purchase their own salvation; This was the delusion of *Laudicea*, and is the deceit of Locusts and Hypocrites: Therefore, Their
practice

practice (conform to that knowledge) is ever half-performances ; Good Works, perhaps, well begun, but desisted from before they be finished.

Bede (we noted before) complained, that Christians, in his time, were contented with a trivial literature : His complaint then is not now without cause, and it is the fault of many that the Female Sex suffers most under the burden of this Misery : By this means many Men and Women are, at best, like those *silly Women, that were ever labouring, and never able to come to the knowledge of the truth* : These may be ready to hear (like *Herod*) gladly, and to read Books that unfold the Scriptures, but cannot understand what they hear or read for want of due literature, whereby they may understand : But this kind of incult Christians are usually (through sordid illiterature and bestial ignorance) the railing Frogs of croaking convitiations, against men of parts and deserts : For Art and Desert hath no adversary like unto ignorance : Nor is careless, contented ignorance, the Mother of Devotion, but Parent of Divisions, and the Fountain of Factions and Schisms in States and Churches, that divides and destroys both.

But *Bede's* complaint (in his Time grievous) hath now got another complaint more grievous than itself, which is this : Most men, that have gained a competent Literature, and many that have attained a large measure of Learning, abuse those gifts, to advance Avarice, Ignorance, and evil Manners, and make themselves, thereby, much worse, and more wicked than any careless, incult and illiterate Professors are ; and (having less cause) are more confident, than the most ignorant : This careless, contented ignorance and vain confidence, is a continual Error in the Hearts of those Men, and many Saints ;

Their

Their fruits are usually but the deceitful works of half-performances ; for which the plagues of the wrath of God are poured forth upon them, as they were upon *Herod, Saul, Judas*, for like contented, shallow knowledge, and half-practices. And

Secondly, It's an Error in the Hearts of men to imagine, That the Witnesses Sackcloth-Prophecie can procure that promised, vigorous Repentance, which Prophets and Apostles predicted : It may and doth oft work a weak, barren, scarce-visible, Wilderness, true Faith and Repentance, whereby many are saved, but it's too weak to bring forth those generous fruits of the Conscript first-fruits in a four-fold conformity to the perfect and durable good of men, and to Gods glory in all ensuing Ages : For the Witnesses were to Prophecie 1260 years in Sackcloth, and, thereby, to smite the *Earth with all manner of Plagues*, Rev. 11. 3, 6. But they that were not killed by those Plagues (saith the Text expressly) yet repented not, *Ch. 9. 18*. And that Particle of time [yet] is the period of the six Trumpets sounding, and terminates the Witnesses 1260 years Sackcloth-Prophecie. And therefore

Thirdly, They much Err in their Hearts that imagine that the Ministry under which they live, or the strictness of the Sect or Church of which they are Members, or that their own Zeal and Devotion, can exempt them from the Plagues and Wrath of God, which he pours forth upon such Semiadvertists and half-performists ; For, then had *Herod, Saul*, and *Judas* been free from such Plagues, because the greatest Prophets were their Guides and Teachers : And the Pharisees, and the Church of the *Jews* might have been exempted from the final excision of them, and that Nation ; because they were the peculiar

peculiar People and Church of God, and the Pharisees, the devoutest and most Orthodox of all Sects : Thus we see ; that Type and Antitype, Apostate-*Israel* in the Literal and Spiritual Wilderness, erred, do always err, in their hearts, and know not, indeed, (for such works are far from them) the wayes of God, nor are Saints themselves, there, exempted from the same vail of universal darkness, that overspreads all Nations : For, There is a Cloud of darkness, that *covers all people*, as barrenness the Wilderness, or *waters cover the Sea*, Isa. 25. 7. But that darkness of ignorance was to be more prevalent during the time of the Gospel-Churches abode in her place prepared in the Spiritual Wilderness, but most effectual, immediately, before or after the period of that duration.

This Cloud of darkness was signally shadowed forth by that *horror of great darkness and deep sleep that fell upon Abraham*, Gen. 15. 12 ; which Prophecie was fulfilled in his Literal and Spiritual Seed in the Type and Antitype-Wilderness : But, That the right-Series of the Mystery of God, and of the Mystery of Iniquity may plainly appear, and what the power of Religion is, may be more evident, we shall (with some diligence) further enquire, First, what the Wilderness (Literal and Spiritual) was.

Secondly, What the place prepared of God was in both.

Thirdly, We shall prove that place to be the Theater or proper Seat of the Apostacy of Antichrist.

Fourthly, We shall shew what that Apostacy is. And

Lastly, We shall shew, that, Antitype-*Sion* shall be the derivative Foundation of the Churches deliverance and redemption from the grand Apostacy. And first,

Tt

We

We need not describe the Desert wherein *Egypt* stands, that is done already sufficiently for this purpose ; and we shall but hint it here ; But *Egypt* was the place (or one place) therein prepared of God to preserve his Church in a Figure ; It was chiefly a Figure of its Antitype in the space of its seven years Famine ; It was part of the Wilderness, and (of it self) more barren than any part of it ; for, in seven years, when the River did not overflow, it brought forth nothing : But it was a place miraculously prepared of God, by a more general Providence ; through the River's yearly overflowing it : And it was, more remarkably prepared by a special Providence of God, in sending *Joseph* thither to foresee and prevent the miserable calamities of its seven years native barrenness.

Spiritual *Egypt* (the subject of the secular and Spiritual-Apostacy) was the place prepared of God to preserve the Gospel-Church for 1260 years in the Antitype-Wilderness, *Rev.* 12. 6, 14. *Ch.* 11. 8. And therefore

Thirdly, Literal and Spiritual-*Egypt* were the Theaters or proper places of the Type and Antitype-Apostacies. And

Fourthly, We shall shew what the grand Apostacy is, and first,

In a Figure ; The Patriarks sold their brother into *Egypt*, and God sold them into the same place : They fell away from faith and love : From faith to their own Father, from love to him, and their own brother, from care of both. And the Apostacy of the Gospel-Church is exactly the same : She and her Members fell (in a very great measure) from faith and obedience ; from faith to men ; from love to their brethren, and thereby from obedience

obedience to God : The fruits of *Egypt* in the famine, were ill-favoured and withered fruits ; Such are the fruits of Saints and Professors in the Spiritual Wilderness, their good works are Dwarf-manners, half-performances ; They sell their brethren for lucre, without shewing mercy, or doing right ; They err in their hearts, and are ignorant of the wayes of God ; They mind not (or very little) what they are.

The grand Apostacy is two-fold.

The first ; And

The second ; Such was it in the Types thereof.

Type-*Egypt's* Apostacy was two-fold : She at first, favoured *Israel*, was a nursing Mother to the *Profugue* Church, but fell away to afflict and persecute that people ; That was her first Apostacy. But

Secondly, She oft repented (as Hypocrites do) to no purpose ; and then pursu'd *Israel* into the Red Sea to slay them all by a total excision, and they all, that pursu'd them, perished themselves in that Sea ; This was *Egypt's* second and last Apostacy.

Secondly ; The Old World revolted from its Primitive Integrity : Therefore God appointed *Noah* (a Preacher of Righteousness, a Figure of the Witnesses Prophesying in Sackcloth) to forewarn the World for 120 years : That might be the principal time of its first Type-Apostasy ; But (all that time spent) they repented not, and the fear of God was reduc'd to some few in a single family : That diminution of the fear of God, and increase of impenitence, after so long admonition, was a second Apostacy : Then the flood came (as an universal Sea) and destroyed the World.

Thirdly, *Baals* Prophets and Confederate-*Israel* fell away to worship *Baal* for 1260 dayes : That was the chief

time of their first Apostacy: But, after that, Satan became a lying Spirit in the mouthes of all the surviving Prophets; That was their second Apostacy: Then the total excision of all those Prophets soon after followed.

Thirdly, *Judas* (a man of half-performances, and a Figure of the Apostasie of Antichrist) is expressly called *The son of perdition*, John 17. 12. And the Antichrist (I say not sensual, but Secular and Spiritual) is called also, *The Son of perdition*, 2 Thes. 2. 3. That Type-son of *perdition*, *Judas*, apostatized twice; and first, he was (or seemed to be) a chosen Vessel: Christ chose him to be a *Disciple*, Luke 6. 13. But he fell away to be a Thief and a Hypocrite, and so continued for about 1260 days (*Daniels* half week of years, Dan. 9. 27.) and was all that time undiscovered, or not known to the Apostles to be an Hypocrite: That time was the duration of his first Apostacy: But then

Secondly, Satan entered into *Judas*; That was his second Apostasie; He then, immediately betrayed his Master, and hasted to hang himself. This second Apostasie was a falling away (*Non à bono ad malum, sed à malo ad pessimum*) not from seeming good to real evil (so he had faln before for 1260 days) but from real evil to most desperate wickedness, from seeming fidelity to real perfidy: So his Antitype (*the son of perdition*) was to Apostatize twice: His first revolt was from Primitive Faith and Love: That desertion was to continue entire 1260 years.

His second Apostasie is, or shall be, a falling away (*à malo in deterrimum*) from evil to all excessive wickedness, perfidy, and iniquity, which the Apostle thus predicted; *This know, that in the last days, perilous times shall come; for men shall be lovers of their own selves, covetous,*

taus, boasters, proud, blasphemers, without natural affliction, false accusers, traitors, &c. This is (*Apostasia novissima & pessima*) the last and worst Apostasie: Therefore it is that we find such a prodigious and suddain mutation of mens manners: They had sometimes (yea lately) some manfuetude, some love, some seeming good; Now nothing but deceit; They incline their ears to lyars and Hypocrites, hearken unto lyes, become false accusers, and traitors, as if Satan, with seven Spirits, were re-entred into Judas: and indeed; As Satan entered into Baal's Servants, and into Judas also, and thereby initiated his and their second and last Apostasie; So we find it expressly said; That Spirits of Devils shall seduce the Antitype-Apostasie, and (after 1260 years, the time of its first revolt) actuate the impenitent part of that Apostate body (as the Devil did the Swine of Gadara) into the Sea of perdition, *Revel. 11. 13, 18. Ch. 16. 19.* That time is or shall be (*Perditissimorum morum tempus pessimum*) the most depraved time of sinister prevarication, wherein men and manners are most degenerate from being, or doing good: Their half performances are broken into fractions, and yet they retain a Form, &c. Religion is made (almost universally) a Cloak for Ignorance and Iniquity.

The first Apostasie of Antichrist was like green Tares that incumber growing Corn; The second Apostacy is compared to a ripe Harvest, wherein the evil fruits of the Mystery of Iniquity are *fully ripe*, *Rev. 14. 15, 18.* We return.

The place prepared in the Antitype Wilderness is (*vas continens*) the proper Subject and Theater of the grand Apostasie, and of the Plagues that attend it: But Spiritual *Sion* shall be the Theatre or derivative foundation

dation of the Churches reversion and repentance, the receptacle of all the Mercies of the Promises of God, and the Fountain of those healing Waters of Life to all Nations, *Ezek. 47. to the 13th. Rev. 22. 2, 3.*

The grand Apostasie is only blindness of mind, and barrenness in manners, affected and espoused by Men, Saints, and Professors: And this Apostacy (with little limitation) is almost universal, as barrenness in the seven years famine, overspread the Land of *Egypt*, and only shrubs and fruitless sands covered the face of the Wilderness: But it must be then universal, when the smoak of the bottomless-pit darkned the light of the Sun, and the light of the Aire, Chap. 9. 2. Then universal darkness (and more near the end of the Churches Eremite-Pilgrimage) did, and doth cover all people. But

In Antitype-Sion (the promised *Jerusalem*) there shall be no more Sun-darkening smoake of refined deceits: Nor shall any clouds of universal darkness cover any more all people, nor any Vail of Ignorance overspread all Nations: For, *In that Mountain, will God destroy the face of the covering cast over all people, and the Vail that is spread over all Nations, Isa. 25. 7.* He hath promis'd it, and will certainly and speedily perform it: Nor shall any Cloud then guide the Church by day, nor any Pillar of fire by night: *But the glory of God shall enlighten it, and the Lamb shall be the light thereof, Chap. 21. 23.* To be short: Antitype-Sion and the Gospel-Church built upon it, shall be the perfection of beauty, and pure Gold, as it were transparent Glasse, *Psal. 50. 2. Rev. 15. 12. Ch. 21. 21.* There the beauty and harmony of Truth (both in Doctrine and Practice) shall be plainly and powerfully illustrated to all ages: *And this is Sion whom no man seeketh after, Jer. 30. 17.* We shall now further enquire,

Fifthly,

Fifthly, What those Harps of God are? *Ch. 15. 2.* I answer, They are called; *The Harpes of God*; and therefore cannot be made by the Art of Man, but must be Harps framed by Gods hand, to sound forth (to the good of all) his praise and glory: That is; They shall be the hearts of Men and Saints turned backwards: *How long (said Eliab) halt ye between two Opinions? If the Lord be God, follow him: but if Baal, follow him: and they answered not a word, 1 King. 18. 21.*

And they answered him not a word] why not? Because their hearts were no Harps of God, nor then turned backward: *But bear me, Lord (said Eliab) and let this people know, that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt-Sacrifice, and the Wood, and the Stones, &c. Vers. 37, 38. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God, the Lord, he is the God, vers. 39.*

The Lord, he is the God] And whence was this great acknowledgment of the truth to Gods glory? The hearts of the people were become the Harps of God, and were turned backward: That was done in a Type, and (being more in word than in works) continued but for a time: But these Harps of God shall be the Hearts of Men and Saints turned back, and turning others back from blind Sacrifice to sincere obedience; Not in word, but in deed; Nor for a time, but to eternity: Harps that (by good works wrought in a four-fold conformity) shall greatly sound forth Gods glory, and procure the general good of after-ages. For

Secondly, *Eliab (we read) repaired an Altar of the Lord that was broken down, ver. 30. And took twelve stones according to the number of the Tribes of the Sons of Jacob,*

cob, &c. rebuilt it, and offered upon it : This was not written for nothing, that *Elijah* did thus : *But he repaired the Altar of the Lord*] God accepts no Sacrifices , but what are offered upon his own Altars : *He took twelve stones, according to the number of the twelve Tribes.* Twelve is a quadrate number, and the Root or Basis of twelve times twelve thousand, or 144000, that adumbrate the Gospel-Church, *Ch. 14. 1. Ch. 21. 16.* which principally denotes a quadri-formity, or a fourfold conformity in the practices of all truly reformed Saints, or rightly repaired Altars of God ; who are far from those Formalists and Hypocrites of blind inanimadvertency, that mind nor, in their practices of good manners, to conform their intellects to that which is right in itself, or to come to the knowledge of the truth in practice that they may be saved ; Nor care to conform their wills to their right-informed intellects, nor their works to both : These are the *Baalitish* Altars of blind obedience, such Altars God abhors, hates such Sacrifices : But these Harps of God shall be the repaired Altars of the Lord prepared by his hand to practise right in a fourfold conformity : Such Altars only God accepts , *with such Sacrifices only is he well-pleased.* For

The only Original Altar (transcendent and above all) is Christ : But, the Harps of God (the hearts of men and Saints, purifd by Faith , and made conform to Christ) are derivative Altars, which God accepts in him : And with their works (wrought in a fourfold conformity) is he well-pleased : For, God affects not Fables, nor Fig-leaves of deceits (fragments or half-performances) but substantial Righteousness wrought in a fourfold conformity, which only is Christian and true Righteousness.

Lastly, *Elijah* (when the people halted between two Opinions)

Opinions) brought them to be of one mind; And turned back their hearts, that, with one mouth, they gave glory to the God of Heaven: So shall their Antitype do, *Rev. 14. 7.* We shall here further shew, First,

From what the hearts of Men and Saints shall be turned back?

Secondly, To what they shall be turned?

Thirdly, What their exceeding great danger is, if their hearts be not turned back?

Lastly, What their inestimable benefits and safeties shall be by having their hearts turned back again? And first,

From what the hearts of Men and Saints shall be turned back? I answer, They shall be turned back from the practise of those sins of which they have not yet repented: *And the rest of the men (saith the Text) which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship Devils, and Idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk. Neither repented they of their Murthers, nor of their Sorceries, nor of their Fornication, nor of their Theft, Rev. 9. 20, 21.*

Yet repented not] This Particle of time (yet) is the period of the six Trumpets sounding, and terminates the 1260 years of the Witnesses Sackcloth-Prophecie.

Noah preached 120 years to the Old World, and not a man (that we find) more than of his own Family, repented at the period of that time; And the Witnesses Prophesied 1260 years, and men, *yet repented not.*

Many repented, no doubt, by a feeble, secret, and almost unperceivable, true repentance, whereby they were saved; but not according to that repentance promised to the Gospel-Church, whereby God might be effectually

ally glorified; *And the rest of the men yet repented not, saith the Text.*

The *Caldeans* praised Gods of Gold, and of Silver, of Brass, of Iron, of Wood, and of Stone, *Dan. 5. 4.* The words, in Type and Antitype, are literally, almost the same, *ver. 23. Rev. 9. 20.* We shall examine what some of these sins are; that so the Christian World (for *prævisi mali mollior ictus*) may foresee and shun the punishments that must fall for those sins.

The first sin, in the Antitype, is Idolatry: *They worshipped Devils, and Idols of Gold, and Silver, and Brass, and Stone, and of Wood, which neither can see, &c.*

In the Type they were literal Idols, but these, in the Antitype, must be more Spiritual; because the City of the Antitype-apostasie is said to be a Spiritual City, *Rev. 11. 8.*

Literal Idols are more congruous to sensual Antichrist, whose sins are more sensual and literal; But the Idols of Secular and Spiritual Antichrist (that denominate that City Spiritual) must be more Spiritual Idols.

Some Sects have in them, true *Witnesses prophesying in Sackcloth*, and some (nor do I exclude the *Roman* nor *Greek* Churches from being Sects) have (instead of such witnesses) *their Idols of gold, or of silver, or of stone, or of wood*: that is; Men of greater or meaner capacities, and parts to be their blind Seers. The man *Micah* took a stragling young *Levite* to be to him a *Father and a Priest* in a way of Idol-worship: So any man (more stupid than Wood or Stone) will serve some Sects well enough, to be to them a Father and a Priest, or, indeed, the very Idol of their ignorant admiration: That stragling *Levite* was no Ordinance of God in *Micah's* house; But the

man *Mitah* made him an Idol of Wood with his own hands, *vers. 12.*

The words run thus: *And the rest of the men which were not killed by these Plagues, yet repented not of the works of their hands, that they should not worship Devils and Idols, &c.*

That they should not worship Devils.] This further shews what the works of their own hands, and what those Idols are; To wit, deceits; *The Serpent* (said *Eve*) *beguiled me*: The Devil was a lyar and a deceiver from the beginning: And Men and Professors of these times are greatly pleased in deceiving and being deceived with the works of their own hands: Their works of Mercy and Justice (to omit their mistakes in Opinions) are inconform, or but half performances, and those usually so long delay'd, that they damnifie or undo (by fruitless attendences) the receivers of them: That is; Men, in these times, are marvelously delighted in deceiving themselves, whiles they imagine themselves (like *Laodicea*) to be rich in good works, and do none, but beguile and deceive themselves, with works inconform, or long delay'd half-performances, like *Saul's* half-service: They that to worship God, worship, in deed, devils.

The following sins of the impenitent Apostasie (and perhaps of Saints) are these; *Neither repented they of their Murders, nor of their Sorceries, nor of their Fornications, nor of their Thefts, vers. 21.*

Neither repented they of their Murders.] Murders literal were sins of the Type-Apostasie, and are the sins of Antichrist sensual; But they are more Spiritual in the Antitype-Mystery of iniquity: *Thou hast slain* (said *Nathan* to *David*) *Uriah the Hittite with the Sword of the children of Ammon*, 2 Sam. 12. 9. *David* did not slay *Uriah*, nor

did *Joab* slay him, the children of *Ammon* slew *Uriah* ; But it was done by *David's* order and direction to *Joab* : This was Spiritual or Mystical Murder, more wicked and deceitful than literal Murder can be.

Were *Nathan* now living, he might say to many (if not almost to every man) something that is like to what he said to *David* : To some he might say ; Thou hast slain (as *Cain* did) thy brother and thy self by the sword of careless disregard of his and thy safety.

To another he might say : Thou hast slain (as *David* did) thy fast friend by the sword of deceitful dealing.

He might say to very many ; Ye have slain the poor with the sword of sordid tenacity ; And, not to a few. Ye have slain the well-deserving with the sword of inconform rewards.

To some he might say ; Ye have slain the injured, and oppressed, by the sword of long delays, letting them perish or be undone before you went about to right or relieve them.

He might say to very many ; Ye have slain the Witnesses of the Truth by the sword of slanderous Tongues in the mouthes of men of *Belial*, their false accusers : Thus was Christ (*that Faithful and True Witness*) slain ; And by this means are the Gospel-Witnesses, and the most injured innocent, killed : *Pilate* found no fault in Christ, and the *Pharisees* found no fault in his false accusers : Very many (and they seeming Religious) resolve, with *Pilate*, to right the injured, to relieve the oppressed ; But then run to their adversaries and false accusers, and (like the *Pharisees*) find no fault in them, for want of due examination according to Scripture-Rule, *Deut. 19. 18*. Therefore they justify their adversaries and false

false accusers, and (through their forgeries) delay, or condemn, and ruinate those that are wronged, and the most faithful Witnesses of the Truth: Thus are *Waters turned into Wormwood*, Judgment into Gall, *Revel. 8. 11.* This common practice (the practice too oft of Saints) plainly discovers a pusillanimous and feeble levity of mind, or want of judgment in them that follow it: They pretend, and perhaps, suppose those depravers are Consciencious and Religious; So the *Pharisees* thought of themselves, whereas there was but one or two Wise and Religious men, in deed, in all that Council, by whom our Lord was crucified, though it might consist of hundreds, all famous for the repute of Wisdom and strict Religion: For the generality of seeming, strict, and zealous Professors (if Types must co-indent with their Antitypes) are (like their Types the *Pharisees*) neither Wise nor Religious; Few there are like *Pilate*, that will not co-incide and capitulate with false accusers; Scarce any like *Nicodemus*, that would not consent to the foolish and wicked determinations of that hypocritical and blind Council: For, As many are called, and few chosen; and, as many shall strive, and few enter in at the strait Gate; So the seeming religious and blindly devout are many; But they that are Religious indeed, are few, and least appear to be what they are.

Lastly, *Nathan* might now say to several: Thou hast slain thy self and thine with the sword of secular business, *Thy servant* (said *Abab* as the Prophet imply'd) *was busie here and there, that he let the man go committed to him to keep: Therefore* (said the Lord) *shall thy life go for his life, and thy people for his people: Abab* lost his own life, the life of all his Family and Posterity, and lost all the people of *Israel* by a busie catching at some secular shadow

dow of his own covetous conceit ; So, many Professors (and too many Saints) are so busie about Secular Affairs , that they let go obedience ; So busie for self-ends, that they let go Right and Mercy to men, forget both ; So busie about outward Forms, that they let go the Life and Power of Religion, and thus, miserably slay themselves and others by the sword of Secular and Spiritual business : This is Spiritual murder, from which the hearts of Men and Saints are not , but must be turned back.

Thirdly, *Nor of their Sorceries.*] And (to omit the literal, which are many) what are Spiritual Sorceries? *Balaam* was partly careful to make the living God the Oracle of his Counsels , and director of his Actions ; was, or seemed to be, very strict to *speake* and *do only what God commanded*, Numb. 22, 38. Ch. 23. 12, 26. But he was covetous, and his practices partial, or but in part ; And such services to God joyned with coverousness ; Also all half-performances, and commixt worshippings of God and *Baal* ; Christ and *Belial*, or of God and Mammon ; and all haltings betwixt two contrary Practices or Opinions, are Spiritual Sorceries, and are expressly compared to Witchcraft and Idolatry, 1 Sam. 15. 22, 23. Because the best works of such Professors, are mixt, Heterogene, or Lincy-Woolsy, works of deceits, and wicked exemptions from sincere practice and true obedience.

Fourthly, *Nor of their Fornications.*] Literal Fornications, in sensual Antichrist are many ; But the Fornications of the Mystery of Iniquity (and these intended in the Text are the same) are more Spiritual ; And what are they ?

When few or many joyn in outward-wo:ship, or in any Church.

Church-Society to act Spiritual-filthiness, That's Spiritual fornication: That is; when such come together *not for the better, but for the worse*; Not to be more fruitful, but more barren in good works; when they meet together (not to edifie, but) to increase strife and ignorance; This and such like conjoynt-practices are Spiritual fornication.

It is an absurdity in the very * name of a true Church; That God should call any people out of the world to practise covetousness; Or to become Vines bringing forth (if any) fruits for themselves, for their *Profelytes*, *Co-associates*; nothing for others, nor to further any thing that's profitable or honest: But the Conscript-Church shall *not be defiled with Women, for they are Virgins*, Ch. 14. 4. That is; Her sacred company shall abhor the pollutions of this Spiritual filthiness, and be *redeemed from the Earth, and among men, to God and the Lamb*, ver. 3, 4. But it's contrary to the Nature of a true Church; That she should be called or redeemed of God from the Earth to follow Earthly things; Or that she should be redeemed from among men to mind nothing, or to omit good manners, and be ignorant of them: Such co-adjoynings, as produce these or such like ends, are Spiritual fornications, & far from the ends of that conscript, incontaminate Company: But there is no Church (till those first fruits appear) can be free from gross pollutions of Spiritual fornication, because they have not their *hearts turned back, they yet repented not* (saith the Text) *of their murders, nor of their sorceries, nor of their fornications*. Nor,

Fifthly, *Of their Thefts*] And what are they? To diminish or derogate from the due worth or works of any man is Spiritual thievery: Such are all half-performances,

* ΕΚΚΛΗΣΙΑ
ἀπὸ τῆς ἐκ-
καλέω,
Evoco.

ces, like that of the unjust Steward's, who set down but fifty measures of Oyl, where an hundred were due : And therefore

All witnessing of the truth in words and works (as *Pilate* did) by halves, seconded by recidivations or oppositions, are Spiritual thievery, and murderous thefts, as that in *Pilate* was.

All careless or willful derogations from the true meaning of the Scriptures, or from the truth in the Writings of those that rightly unfold them, are spiritual thievery, and such detractors have all plagues, that can be possible, denounced against them, *Revel.* 22. 19. And therefore,

To affirm, that no right collection can be made, nor clear conclusion drawn from Prophetick-Scriptures, is Sacrilegious and Blasphemous Theft, as I shall further shew, in the second part, in answer to that mistaken Assertion; *Scriptura symbolica non est argumentativa.*

Blind Hypocrites will, by no means, believe, that inanimadversive men, that mind not (hear not, read not) the incomplex Principles of right in itself (and that's the shame and folly of beastial Professors, be they never so literate or seeming Religious) must needs be wicked men ; But their practice is a continual derogation from the truth, and their works, at best, but works of darkness and ignorance, wrought without any Rule of Reason ; And therefore must be Spiritual theft of necessity. For

Thirdly, *Ut jugulent homines surgunt de nocte latrones ;* Theft is the proper work of darkness ; And Spiritual Theft delights most therein ; It oft makes the Truth itself to be a mysterious means to practise Murder, and promote Robberies ; So *Doeg* (by speaking the truth when
he

he should not, and by not speaking the whole truth) robbed *David* of his due repute with *Saul*, and robbed the Priests of the Lord of their lives.

A theft like unto this (but much worse) is when Men and Saints (as they commonly do) raise slanders from shadows, and say ; *They bear such and such evil reports from the moutbes of other men ; That many affirm the same, &c.* But never name who those speakers are, conceal those slanderers, or rather feign such to be, whereas, in deed, there were never any such speakers, nor such things spoken ; Or, at least, they make it not appear ; and *De non apparentibus, & non existentibus eadem ratio*: Things that appear not to be, are not in being in the Eye of Reason and Judgment of Equity : This way of wounding men, is a most wicked way of lying defamation : Such fictitious slanders did *Doeg* never produce against *David*, or the Priests of the Lord : These (*Speluncarum mendacia*) Thefts least perceived (whereby many are robbed of their Lives, ruinated in their Estates) come out of dark Dens ; But, indeed those reporters themselves (where the first pretended speakers are not produced) are those Robbers and Thieves that slay others by the Sword of their slanderous tongues.

Ad fabulas credendas facilitas, An easiness to believe lyes, or a disposition apt to derogate (rash censoriousness) is a thievish disposition, and denotes that such depravers are Spiritual Thieves : Such surreptitious Professors (where they prevail), are the excision of Mercy and Equity, and supplant all good Manners, because they steal away the hearts of the Ministers of Justice (as *Ab-salom* did the hearts of *Israel*) and make them basely subservient to Sycophants, and to receive and believe lyes.

It's the most deplorable demonstration of base degenerosity in Men, and chiefly in Magistrates, to suffer themselves to be made miserable preys (so they seem strict and religious) to Depravers and Hypocrites : *Nor was there (said Jerom) so simple and mean a Scribe that conspired not, &c.* But now, we may rather say ; There is no such sordid Pickthank or ignorant depraver, no such treacherous *Ziba*, or slavish servant, nor a *Lad* so silly or illiterate, that is not sufficiently able to carry away an hundred Captives, and to alienate (through lying defamations) their Judgments and Affections far from doing right or shewing mercy. And therefore,

Thou shalt not run with a multitude to do evil. For he that runneth with a multitude of evil men, is a member of that multitude ; So Men and Ministers of Justice (that suffer themselves to be, in such sort, basely stoln away by Spiritual Thieves) make, by that means, themselves Thieves.

These (now more than ever increasing) worshipings of Idols, and these Spiritual Murders and Sorceries, and Fornications, and Thefts, are the sins of which Men and Saints have not yet repented ; And from which their hearts and hands must be turned back. But,

Secondly, To what must they be turned ? I answer ; The Conscript first-fruits shall (as *Elijah* and *John* did in Types) *Turn the hearts of the Fathers to their Children, the hearts of Children to their Fathers, and the disobedient to the wisdom of the Just* (that is, to do right, and shew mercy in a four-fold conformity) *lest God come and smite the Earth with a curse*, Malach. 4. 6. Luke 1. 16, 17. And

Thirdly, What is that curse ? or, what are the dangers, if the hearts of Men and Saints are not turned back

back from those (now more than ever swelling)
sins ?

Answer ; The Old World hearkened not to *Noah's* Sackcloth-Prophecie , but remained inanimadversive, minded nothing, and ~~knew nothing~~ (till the Flood came) saith the Text: Therefore God smote the Earth with a curse, destroyed the World.

Apostate-*Israel* hearkened not to *Elijah's* , and the Prophets Sackcloth-Prophecie for 1260 days , and the restraint of Rain continued so long : Had it continued longer, it had cut off Man and Beast ; So the Antitype-Apostasie hearkened not to the Witnesses Prophesying in Sackcloth for 1260 years, *They yet repented not*, saith the Text : Therefore, The neglected, and not regarded Witnesses smote the Earth with all plagues , and with (the plague of all plagues) the restraint of the Rain of Spiritual Graces in the days of the 1260 years of their Sackcloth-Prophecie ; Wherefore, Should not their hearts be turned back at last, nothing could be expected, but that the curse threatened should devour the Earth : *Therefore hath the curse devoured the Earth*, saith the Text, *Isa.* 24. 6. *The Earth shall reel to and fro like a drunkard, the transgression thereof shall be heavy upon it ; It shall fall and not rise again*, vers. 9.

Lastly, *Babylon the great* came in remembrance before God to give unto her the Cup of the Wine of the fierceness of his wrath, Ch. 16.19. The Old Apostate World was drowned with water ; But the Antitype-Apostasie shall be drunk with the Wine of the fierceness of the wrath of God, *Jerem.* 25, 15, 27, &c.

The Wine of the fierceness of his wrath.] This is an expression that (a man would think) could scarcely be exprest , and the plague, thereby threatned, is the plague

of all plagues : From all the plagues, wherewith the Sackcloth-Witnesses smote the Earth, and principally from this Plague (may all Men and Saints have great cause to say) *good Lord deliver us.* Thus we see the dangers are most dreadful and superabundant, if the hearts of Men and Saints are not turned back from the sins aforesaid : But, they may say, we see the dangers sufficiently, and that the Plagues are (like the curse laid upon *Cain*) greater than we can, possibly, bear ; But, where's our safety? wherein consists our remedy? I answer,

Fourthly, The safeties of Men and Saints consist in having their hearts turned back from those sins aforesaid, in getting (like those Harpers) the *Harps of God*, in learning their Song, not in deceit, but in deed, and in flying from *Sinai* to Mount *Sion*, as *Lot* to *Zoar* : For those Harpers shall be the *first-fruits redeemed from the Earth, and from among men*, Ch. 14. 3, 4. to wit ; from those sins aforesaid, and from those dreadful Plagues they produce ; For they shall *not be defiled with Women*, vers. 4. and therefore shall not worship Idols, nor act Spiritual Fornications : Their worship shall be according to the sincerity of the simplicity in Christ, and the practice of it wrought in a fore-fold conformity of Truth, contrary to the prevaricatory multiplicity of Antichrist in deceitful pretences, delays, and half-performances : Such shall be the fruits of those first-fruits in Antitype-*Sion*, where safeties shall clothe the conscript-Church, as dangers compassed her about before in the Spiritual-Wilderness : *There shall, in no wise, enter any thing that defileth, neither whatsoever worketh abomination, or maketh a lye*, Ch. 21. 27. There shall be no faithless dealers, nor false accusers ; Therefore *there shall be no more curse*, Ch. 22. 3. There, a *River of Water of Life* shall refresh the City of God, and the

the Tree of Life shall afford food for her Inhabitants ;
And the leaves of that Tree shall be to heal the Nations :
 That is, To turn their hearts back, that so they may be
 safe, *Ch. 22. 1, 2. Turn us again, O God, and we shall be*
saved, Psal. 80. 3. Turn us again, O God of Hosts, and we
shall be saved, vers. 7. Turn us again, O Lord God of
Hosts, and we shall be saved, vers. 19. This petition (we
 see) is three times exprest in the same *Psaln* ; And this
 assertion (*we shall be saved*) is thrice annexed to that
 Prayer : This Prayer is the Prayer of these times : I wish
 with all my heart , That all Ministers , and Magistrates,
 Men, and Saints would make this seasonable *Formula* the
 Patern of their Prayers in this juncture of time, and (pray-
 ing continually) say, *Turn us again, O God,* from halting
 betwixt halves in our Opinions and Practices, and
 we shall be saved. *Turn us again, O God,* from our dis-
 loyal revoltings from Faith and good Manners, and from
 affecting a confident, fruitless, dead, or dying Faith: Turn
 us again , O God , from the constant Errors of our
 hearts , and our contented ignorance of thy ways, and
 we shall be saved : Turn us again, O God of Hosts, from
 worshipping the works of our own hands (Literal and
 Spiritual Idols of Gold, &c.) and from our Spiritual and
 Literal Murders, and Sorceries, and Fornications and
 Thefts ; And we shall be saved : For, *As there is no*
Name, but the Name of Jesus, under Heaven , by which we
can be saved; So there is no other way or means on Earth,
 by which Men, Saints, Sects, and all Nations can be
 safe , but by turning from *Sinai* to *Sion* ; from those
 sins to serve the living God, and stand with the Lamb :
 He is and shall be the Rock of safeties to all Ages ; and, to
 follow his perfect Patern of true Christian practice in a
 four-fold conformity is (as the Fruit only, keeps the Tree
 from being cursed) the only outward means thereunto.

But here I must (partly by constraint) conclude this first Part , because many that promised to further me are slack in performance, and not a few faln off (like *Demas*) through covetousness , whereby I am betray'd into the hands of deceitful men , drawn into some debt , and , thereby, have suffered long imprisonment : *Hæc referunt tantos Secula Fabricios.*

Paul was a day and a night in the deep ; But my dangers are most from the multiplicitous dashings of shallow waters : Shallow Professors (men of busie ignorance, some literate, some illiterate) have most resisted me, & retarded this Treatise : Such men (that cannot read it , or not uderstand what they read) have done me (as the Copper-Smith did to the Apostle) the most harm by their ignorant defaming of Me and It : Wherefore, I humbly request the truly Learned and Judicious (if they find we deserve it) to suffer Me and It to Anchor in the safe Harbour of their Candid Favour and Protection.

Lastly, A third cause, compelling me, is the confident opposition of very many Learned and Religious Divines (some of whom are my intimate friends) who maintain that the Texts in the 17th and 18th Chapters of the *Apocalyps* hold forth Papal *Rome* only, and not Imperial, nor Primitive *Rome* Apostate in Manners, contrary to what I, perhaps, have fully proved in this Treatise , and Primitive Fathers affirm : To wit, that those Texts hold forth Heathen and Imperial *Rome* , and likewise Christian Primitive *Rome* Apostate in Manners ; but not Papal *Rome* , otherwise than by a Prophetick-adumbration ; which Tenent , many Doctors and Divines of Note count a dangerous Error in my Treatise, and, in Me, a great mistake, and (representing Me and It in such man-

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ner to many) draw back their hands from furthering me, to my great damage : Wherefore (not being able to stand against the violent Cataracts of their manifold Erroneous contradictions) I cannot proceed, but must set all aside to refel, effectually, their confident, and, indeed dangerous Errors : I shall therefore interfert a short Answer to their Objections, betwixt this first, and the second Part of this Treatise,

FINIS.

ERRATA.

Page 64. line 30. for *Paganorian*, read *Pagano-arrian*. p. 155. l. ult. read *Qui jacet in terra*. p. 166. l. 23. read, in them. p. 187. l. 31. read, of this. p. 233. l. 13. read, Subjects. p. 239. l. 13. read, by these. p. 268. l. 13. read *hominum*.